

PART III: MISSIOLOGICAL ISSUES

CHAPTER 5: “SELF-GOVERNMENT” IN THE CPSA NORTHERN DIOCESE

5.1 INTRODUCTION

The church must organise itself in such a way as to express itself. Its structures must reflect its theology, especially if it is to become a self-governing movement. In this chapter we shall be concerned with the development of an autonomous church, responsible for its spiritual growth.

The Diocese of St Mark the Evangelist is one of the youngest dioceses in the Province of Southern Africa. It has suffered administratively before becoming a diocese in 1987, the eighteenth one. Up till its establishment, the Diocese of St Mark the Evangelist has been part of the Diocese of Pretoria (Mokwele 1988:22). It has developed its management structure and ministry mission statement, in order to see vibrant, self sufficient congregations established and linked to each other, and sharing in resources, ministry and service, outreach and evangelism.

Ministry training is the process of helping people to shift the use of their energies. This chapter will attempt to clarify how to go about facilitating the process. Yet, this process should be dealt with in empathy towards all structures involved. The diocese should be self-supporting by way of developing a sense of accountability within the training context.

Training people for ministry need not be only in a formal institute. Following the example of Christ, there are clearly a wide variety of ways to train people. Often training can be done on an informal and individual basis. The diocese of St Mark the Evangelist is planning to use all effective methods, bearing in mind that whatever situation, the church is called to envisage and express the Kingdom of God.

Training for service means preparing all members to acknowledge their responsibility in the building up of a self-governing, self-supporting and self-propagating church. This young diocese has the potential for growth, and become an autonomous organisation.

As Christians we need to learn that we are merely stewards of the mysteries of God and that what is required of us is faithfulness to the Holy Spirit, who is the Spirit of Christ (1 Cor. 4:1-2).

The researcher wishes to encourage the church to consider intensifying the education of their members with regard to Christian giving, as well as training for financial management skills. Also: a distinctive interpretation of the Bible, innovative forms of worship, and modified rites are part of an authentic, indigenous reaction to the gospel on the part of indigenous leaders. Hence the Anglican Prayer Book is recommended as a tool towards self-government within the Anglican Church in Southern Africa.

The building of “self-governing” congregations is a process which requires administration which aims at equipping ministry. The well-equipped ministry will be able to develop and plant self-supporting, self-governing, and self-propagating congregations, thus the church whose members truly understand their obligation towards their call to discipleship. A self-governing congregation is independently responsible for planting and developing young churches, and also financially stable. The self-governing congregations needs to develop in line of the three selves theory' which will be attractive both for theological as well as administrative reasons (Kritzinger ea 1994:9).

The church that has developed itself to be self-governing will run its affairs autonomously, thus be a legitimate realisation of human freedom and knowledge that is God-intended and God-given, a positive autonomy in sharing with God some responsibility for the outcome of historical and natural life (Richardson and Bowden 1983:60). Self-governing congregations in this work refers to self-propagating parishes, all the time continuing to develop itself by proving to be an example of the flock (Van Engen 1991:163).

5.2 THE DEVELOPMENT OF AN AUTONOMOUS CHURCH

An autonomous church is the one which has grown to full selfhood, responsible for its growth and management. The church should be able to create for itself an organisation for the task of ministering to the world, because it sees itself as being essentially a

ministry of the Word (Beyerhaus and Lefever 1964:134). The church is obliged to realise that it exist by the Grace of God, essentially linked to its head, Jesus Christ. Hence it is important for the church to hesitate to apply to itself an ideal that stresses the affirmation of the self (Kritzinger ea 1994:20). The concept of self-government, autonomy, or independence, are, by their literal meaning, and their political, social and ethical analogy, unsuited to describe the nature of the church, unless they are given an entirely new content. Taken literally, they presuppose that the church as a social entity can exist by itself, an impossible thing according to the Bible (Beyerhaus & Lefever 1964:112).

The office of the Archbishop of Cape Town has a responsibility towards the growth of the church in the province. The progress of the Kingdom of God among Christians and non-Christians is part of his missionary activity. The development of the archdiocese, thus the Christian communities, is significantly influenced by the thoughts about the church-planting goal of mission (Kritzinger ea 1994:18).

We have often refereed to the words of the first bishop of Cape Town when he encouraged the church with the wonderful words, “We must plant clergy, build churches and preach the gospel”. To my mind this statement carries a lot of weight, for progress along these lines result in “self-government”, an autonomous church. Beyerhaus rightly warns that, although it matters that a church should be self-governing “autonomy is not the most vital principle of its being. The vital thing is, we might say, Christonomy, the rule of Christ. When Christ rules there is the true self, and where His spirit is there is true liberty (Beyerhaus & Lefever 1964:17).

True liberty demands the existence of autonomy in relation to others, but both the “others” and ourselves are under the rule of Christ. That is the only liberty, the only autonomy which is worth talking about, and that is the autonomy which we are concerned to define in this study of a self-governing church (Beyerhaus & Lefever 1964:17).

The Anglican Church in Southern Africa was, by virtue of the vision of first Bishop of Cape Town, obliged to seek for ways and means of planting the clergy who would strive to propagate the gospel in a true sense of making disciples of all nations (Matt 28:19-

20). Discipleship involves life-changing learning in the context of relationships that leads to Christ-likeness.

During the twenty-four years of his ministry in South Africa bishop Robert Gray (1848-1872) put his words into practical effect, travelling throughout the country, laying down the foundations of what is today the Church of the Province of Southern Africa, hence fulfilling his vision of a vibrant, growing church.

In order for Bishop Gray to achieve the growth of his ministry, he established mission stations. There is no doubt that the mission stations played the most important role in the founding of indigenous churches all over the Third World, but also did much to make possible the birth of modern states. However, the church really grew from strength to strength through the indigenous leadership, for example the catechists conducted morning and evening prayer meetings and also prepared confirmation candidates (Kritzinger ea 1994:119).

The church is commissioned to “Go to all peoples everywhere and make them disciples, baptising them in the name of the Father, and the Son and the Holy Spirit, teaching them to observe all things He has commanded us (Matt 28:19-20). To accomplish this task properly, the church needs to strive for unity, but it is a unity with Christ. One very important thing that we as a Church are obliged to do is to love one another. To love our neighbours, to be one with them as fellow men, does not mean that we cease to be who we are. We are unique: disciples of the risen Lord who calls all men into Union with Himself through His church (Krass 1974:182).

Christianity is not an ideology to be recovered or a philosophical system to be remembered. Christians are called to live the story, not restate it in the form of universalised propositions. When we find salvation in Christ we don't receive a neat package filled with theological concepts necessary for our journey of faith. We only grow in faith through our relationship of trust in order to share our experiences and communicate a way of life that transforms.

The self-government of the church is the result of spiritual growth. Autonomy means to continue to grow in the grace and knowledge of our Lord and Saviour Jesus Christ (2

Peter 3:18). The credo of apostolicity does not give the church a reason for self-complacency; rather, it sets her face to face with the most critical question of her existence: the question of the power, the clarity, and the boldness of her proclamation (Berkouwer 1976:255).

The Diocese of Cape Town, which was the first to be established, could not administer the whole of South Africa from the South. More dioceses had to be established, as well as theological colleges where priests could be trained. In the meantime bishop Gray had to recruit the clergy from overseas. They came as missionaries, and we should recognise their contribution towards the proclamation of the Gospel.

Christian education is a central task of the ordained ministry, and it is an essential part of the training for ministry of all God's people. Education is the key to success. If any member of the church is not a learner, then he is a less effective Christian, and the ministry of his church is impoverished. Instead of a ministry of people who are growing every day in discipleship, the church's ministry becomes that of a tired, clerical minority, with a few lay trustees (Kraas 1974:104).

5.3 THE ADMINISTRATIVE GOVERNANCE

The Church of the Province of Southern African (Anglican) is a movement, which like other movements has a leadership responsible for the administration of different activities. The church is the priesthood of all believers. According to Campbell, "when both Luther and Calvin discussed the priesthood of all believers, they were not transferring the priesthood from the priest to the laity, rather they were moving the priestly function of Christ. Christ was prophet, priest and king" (Campbell 1981:27).

With the priesthood centrally located in Christ, there is an added need for the church to have true teaching and doctrine. To place the teaching responsibility in some form of ministerial order has the danger of separating clergy from laity. But in reality that is not the case in the Anglican Church of today, the laity are organised into structures, for example the Men's Guild, Women's Fellowship and Youth Clubs. All these movements are charged with the responsibility of ministry. "All of the ministerial gifts are for the equipment of the saints, for the work of ministry, building up to the body of Christ"

(Eph 4:11-12). Self-government requires smooth and participative administration. The Church needs to strive for a methodology that will lead it to growth in this area.

5.3.1 CHURCH MEMBERSHIP

Admission into the church, from a human point of view, depends on one's expression of faith in Jesus, ratified in baptism (Galatians 3:27-29; 1 Corinthians 12:12-13). At first it was adults who were baptised on their profession of faith, but from an early period children of Christian families were baptised and thereby brought into the fellowship of the church. In such cases the professed faith of the parents was essential. Children with their parents, were brought into a new community, a new communion, sharing Christ, and committed to following his way of life. Baptism signifies the response to the call (vocation) of God (Suggit 1999:3).

St. Paul in his letter to the Ephesians tells believers to live in a way which is worthy of the calling which they were called, that is, to be Christian. By church we do not mean bishops and clergy, but all who have been baptised and who have committed themselves in faith to God as revealed in Jesus (Eph 4:1). Thus the Church is a royal priesthood, a holy nation, a people for His name (1 Peter 2:9-10).

Being a member in this understanding requires true commitment and responsibility, a responsibility with the rest of the Church in its efforts to bring all people to the knowledge of God's love shown in Christ. The members of the church are therefore to be motivated to love all people, because of God's love shown to them. The common life of the Body of Christ enables the members of His church to encourage, instruct and help one another in all kinds of ways without imposing their wills upon one another. Through conversion each has a field of service in the church's life, and it is the responsibility of those already in the church to find a place for him or her in its service (Beyerhaus & Lefever 1964:43).

5.3.2 THE GIFT OF ADMINISTRATION

Administration is a process involving human beings jointly engaged in working toward common goals. It covers much, if not most, of the more exciting things that go on

among human beings, thus consisting of the thought processes and the actions necessary for setting and achieving objectives (Coetzee 1988:2). In the church the administrative structures are there to facilitate the actual doing of congregational mission in the world. Administration as a divine gift brings harmony and wisdom to those who as yet do not worship God, because they lack the conscience and knowledge that the gift of administration is to be placed alongside gifts of apostle, prophet, teacher, worker of miracles, healing and speaking in tongues (1 Corinthians 12:27-29)

Although the precise methods and forms of administration may vary, the need for thoughtful administration and organisation is always great (Van Engen 1988:183). The Diocese of St Mark the Evangelist views administration and organisation as a necessary and important activity, not only at diocesan office, but also at parish and chapelry level.

The purpose of the church and its ministry is to be responsible for the spiritual growth of its members (2 Peter 3:18), and preparation for their ministry. God has given each person gifts for the performance of the ministry in a perfect, responsible manner. Some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ (Eph 4:11-12).

Ministers, as well as many other professionals, encounter a large number of diverse functional expectations in the performance of their role. These expectations are found both in the mind of the person observing the minister at work, and in the minister's own mind. The minister is expected to be a preacher, a liturgist, a counsellor, a friend, a teacher, a social change agent, a public-spirited citizen and a responsible parent (Campbell 1981:19). But he is not expected to administer funds, this is the duty of other Christian leaders. The normal governing board of a local congregation will have only partial sympathy for establishing priorities. Such a board, or Chapelry Council within the Anglican Church, will usually agree that one cannot do everything, at least not at one time, but it will rarely agree that any major item can be ignored (Campbell 1981:19).

The administration of the CPSA is derived from structures which, when implemented, will, it is believed, promote the achievement of the vision, mission and strategy of the

church. The structures are of a hierarchical nature, the church tends to operate from top-down in an autocratic controlling manner that is often experienced as being unfriendly and oppressive, and leads to the complaint that Bishops have too much power. According to the researcher's experience, this fosters the power struggle that plague so many Parishes, and entrenches the existing stereotypes that makes parishes to be resistant to change.

5.3.3 SELF-SUPPORTING CHURCH

Administration like other disciplines, is a gift from God. It requires that men and women who are charged with the duties of administration will work with great understanding, and accept their given tasks as God's call to the development of His church.

A church that supports itself is responsible for its progress. One of the gifts which need training is financial management. The ordained minister is not supposed to handle church money, but he must have enough expertise in bookkeeping in order to be able to check and advise where necessary. It is important for the church to introduce useful management tools developed in the secular field. After all, some of the tasks in the church parallel those in the business world, so we can profitably use the techniques others have developed (Campbell 1981:39).

A self-supporting church would be expected to raise funds from within and outside the church and organise fund raising functions towards financial stability. The gospel has to be proclaimed to all with greatest speed, and for this there would also never be enough money. The church should make it possible for missionaries to go out.

The responsibility of the church is to participate in the mission of God. Therefore a self-supporting church will also be expected to support those whom God has called to the ordained ministry, administrators and other personnel of the church. Hence Christian stewardship is a commitment to the promotion of God's kingdom by way of pledges in the form of money. A failure to understand the true (spiritual and practical) meaning of stewardship has led many churches suffer in their ministry (Ledwaba 2000:70).

All members need to become aware of their calling and obligation towards the development of a self supporting church, thus developing an inner desire to be in a right relation with God and his world (Toon 1989:24). The participation of believers in the life of the risen Christ in hope, obedience and festal ecstasy makes their own lives feasts in a way which will help them to give freely with love and understanding (Moltmann 1992:113-114).

It will benefit the church which is committed to move towards being a self-supporting institution to learn from the experience in the secular administrative field, and strive to make use of the disciplines with care, but without apology. We will be venturing into the areas of what is in fact done in practical ministry. Just as the grace of God was not fully known until it became incarnate in Jesus the Christ, so ministry will not be fully known until its incarnation in practice is realised in calls made, counsel given, policy decided, and minutes of meetings written (Campbell 1981:42).

The philosophy of progress taught that mankind, because of his intrinsic character, is destined to improve until it one day attains a perfect society, free from all evil, war, poverty and conflict. This view has been shattered upon the anvil of history. Current events have made the concept of inevitable progress intolerable and unrealistic (Ladd 1981:A-75)

5.3.4 SELF PROPAGATION

Self-propagation is a move towards church independency, it is part of the three selves theory of church planting, a theory which was to influence the missiological debate about church planting. A main goal of the theory was gradual transfer of contrast of the mission work, as well as the evangelisation of the community, to the indigenous people themselves, but not considering leadership skills (Kritzinger ea 1994:8).

The Christian should desire to seek God in all his knowing. If he does so it would make an incalculable difference to the world he lives in. Our knowledge of God, with a sense of responsibility, will help the Christian to grow into maturity. As the gospel is proclaimed, people sometimes seek to become Christians.

The church exists not for herself but for the world. She has been saved in order to save others. She always has a two-fold task: winning unbelievers to Christ, and growing in grace (McGavran 1990:124). Church members need to develop the culture of self-propagation. It is a matter of great importance to a soul seeking person to be directed in its way by a wise priest educated in Spiritual life (Harton 1934:335).

To grow in grace is a gift from God. All of the ministerial gifts are for the “equipment of the saints”, for the work of ministry, for building up the body of Christ (Eph. 4:11-12). Further, adoration passes over into life and makes every action, no matter how secular or commonplace, an act of worship, directed, not only to the practical end in view, but primarily to the service of God. The Holy Spirit sanctifies the commonplace and directs the minor, as well as the major, activities of life to their true end, which is the fulfilment of the will of God (Harton 1934:77).

The Church of the Province of Southern Africa (CPSA) was recruiting its ministers/priests from England. Only later, after the establishment of theological colleges, they reduced overseas recruitment, but due to a chronic shortage of both missionaries and indigenous workers the necessity of self-propagating young churches is highlighted, giving confidence and self reliance to the native Christians, and to quicken their zeal and liberality.

Robert Gray, the first Bishop of Cape Town in 1848, transformed the position of Episcopal function. The Anglican Church was established in South Africa almost one hundred years (100 years) before the arrival of Bishop Gray. That means there was no bishop, and the nine colonial chaplains were not on the whole an inspiring body of men. The Bishop of Calcutta performed the necessary Episcopal functions as he journeyed between India and Britain (De Gruchy 1979:16).

Gradually the church, with its vast diocese of about 20 000 square miles, took shape, ministering to Black and White alike. Already by 1853 there were bishops in Grahamstown and Natal, and in 1857 Gray convened the first Synod of the Church, confiding in a letter from England that now he had “transplanted the system and organisation of the Church of England to this land” (De Gruchy 1979:17).

The hindrance to the development of a responsible, autonomous church needs to be investigated. However, the researcher has discovered that most of the present leaders have not been exposed to teaching about leadership skills. Some of the respondents are resisting change, and not even improving on their church dues or Christian stewardship. Pastors and missionaries administer the church best when they know what is the purpose of the Church. After setting the goals, objectives and strategies of their congregation, denomination or mission organisation, leaders then organise and involve people in the pursuit of those purposes. The purpose and intentional administration will best serve the church by keeping the large picture in mind, continually emphasising it to the members, and tirelessly calling the institution to reflect in programme and activity the mission and purpose of the organism (Van Engen 1991:185).

The church must continue to seek out those leaders who have become static. Help them to be responsible towards their call and obligation, train them in leadership and spiritual matters, thus giving them scope for leadership in spiritual matters, so that the groups that are forming may have a Christian orientation (Tippet 1987:209). Leaders with a desire to learn need to have full understanding about the Kingdom of God. The Kingdom of God is the new order of affairs begun in Christ, which, when finally completed by Him, will involve the proper restoration not only of man's relationship to God but also of those between sexes, generations, races and even between man and nature. This is the message of the prophets, and this is what John saw in his vision recorded in the book of Revelation. This too is the testimony of the Apostles who join Peter in affirming, "We await a new heaven and a new earth in which righteousness dwells" (II Peter 3:13) (Verkuyl 1978:198).

The Christian gospel with its propositional truths must be proclaimed in no uncertain terms. It must be articulated line upon line and precept upon precept so that intelligent, saving faith can be exercised. The truth of the gospel must be proclaimed with such clarity and cogency that hearers will be obliged to make up their minds for or against Jesus Christ (Kane 1976:309).

The aim of this study, particularly this chapter, is to bring a "mission" to such a state that it could become an indigenous church, standing on its feet with respect to "self-

support”, “self-determination”, and “self-propagation”. The fact is, as already mentioned above, there are some elements that resist change and transformation.

Self-propagation leads us to a state of defending the Christian faith, and therefore the need to be vested with knowledge. Better understanding of the word of God is necessary (II Peter 3:17). For example, many Christians, still fail to accept their call to obedience in Christian stewardship. Christian stewardship, if properly understood, leads to a new attitude to the daily occupation and the family life of the Christian (Beyerhaus & Lefever 1964:145).

Notwithstanding what has been said about the growth of Christianity, we must not forget that Africa presents us also with religious pluralism. Therefore it is the Christian’s responsibility to come to a better understanding and acceptance of other religious groups, but not forgetting the living missionary vocation (Pobee 1998:12).

The Diocese of St Mark the Evangelist, which is the principal area of this study, has quite a task ahead of it. Having mentioned its evangelical position it should be self critical in acknowledging that it is under obligation to all people (Romans 1:14). Consequently it will at all times render an account about the fulfilling of the commission implicit in its faith and the way it is fulfilling the calling (Moltmann 1992:1).

5.4 THE CHRISTIAN RESPONSE

Indigenous converts established the Anglican Church in this part of the world, particularly the black congregations. The congregations in the Polokwane East and West mission districts have been founded by converts from the Kimberley diamond and Johannesburg gold mines. During the Anglo-Boer War (1899-1902), these congregations were visited by British army chaplains under the auspices of the Pietersburg parish incumbents, who also baptised some children (Mokwele 1988:35).

The church in Mashashane emerged as a result of the labours and fervour of those indigenous men who were committed to spreading the good news of reconciliation amongst their own people. Unfortunately there was no concerted effort to train and

ordain them to ministry of the word of the Living God. In the early period, when the churches were being planted and Christianity was being established, only two men were trained to the ordained ministry of the Anglican Church. They were Rev William Molomo and Rev Alfred Ledwaba (Ledwaba 2000:11).

Though one may argue that indigenous ministers of the African Initiated Churches do not receive training, and their efforts seem to be encouraging and progressive, it is pleasing to report that Bishop Barnabas Lekganyane encourages his followers to register for theological courses and also to improve their understanding of the Bible by undertaking courses offered by Bible correspondence colleges (Ledwaba 2000:32).

Western missionaries had for most of the time a very negative approach to African culture. In many cases they did not only reject elements of culture that contradicted biblical principles alone, but African culture in totality. In practise it meant that Africans, when becoming Christians, had to adhere to Western cultural focus. This, coupled with effects of colonial rule in Africa intensified the whole process of acculturation (Crafford 1993:165).

This cultural issue might have contributed to the lack of trained indigenous ministers. No effort seem to have taken place, except the training institution for catechists at St Stephen, Rooisloot in the parish of Mahwelereng, which was founded by the Rev REW Norburn, a retired vice principal of Grace Dieu (Ledwaba 2000:18). This matter needs to be investigated with care, not causing trouble.

The diocese of St Mark the Evangelist has established a diocesan ministry training department. It trains lay-ministers, who are responsible for conducting church services at chapleries. In 1997 the trainers were Rev Dunsmuir and Andrew Symes. Lay Ministers refers to catechists who are charged with the responsibility of leading worship and helping the administration. Provision was made in the first draft of the constitution and canons to define the duties of three types of licensed laypersons: catechists and sub deacons. Catechists were licensed to instruct catechumens and others and to read homilies allowed by the authority, and teach congregations. Sub-deacons were to assist the priest by setting in order all things necessary for the performance of the Divine Service (Bank 1998:40).

Lay people are not there in the first place to assist the ordained ministry in the pastoral work. To the contrary: the ordained ministry is to assist the lay people in their work and witness. The lay are part of the leadership, and are also responsible for the propagation of the gospel. For the church to continue to expand in the Limpopo Province, clergy and laity need to be drawn together to assume responsibility for its own affairs. Gray maintained that lay participation in church government was essential, particularly when the bulk of funds for the growth of the church in the colony were to come from the laity (Southey 1998:22).

All around the world Christian leaders, who had been imbibing church growth ideas and who believed that the first business of the church was to lead men and women to Christ, were looking for a tool they could use to get pastors thinking about the vast opportunities for the spread of the Christian religion. As soon as the leaders discovered it, they held workshops and planned for others. This idea of workshops could be the tool with which the Diocese of St Mark the Evangelist could reach the unreached (McGavran 1986:275).

The church in America is said to be filled with vision for city reaching. Everywhere pastors, leaders and ordinary church members are talking about prayer mobilisation, the establishment of millions of neighbourhood prayer houses, identifying and empowering a city eldership and eventual community transformation (Dennison 1999:89). How to transform the Christian community into a vibrant community of committed believers, who would develop a team spirit, and accepting the priesthood of all believers, is the problem of responsibility in the church, how to involve every member in the preaching of the word (Beyerhaus & Lefever 1964:119).

In 1870 the Church of the Province of Southern Africa drew up and adopted its constitution. The Bishop of Cape Town was then accepted as Metropolitan. The diocese became an Archbishopric in 1897, the year of the Diamond Jubilee of Queen Victoria. The constitution indicates clearly that the church of the Province of Southern Africa is doctrinally one with “the Mother Church” in England. It also states that the Church of the Province of Southern Africa, accepts the doctrine, sacraments and discipline of Christ as contained and commanded in Holy Scripture, as the church of England has set

it forth the same in its standards of faith and doctrine. It also accepted the Book of Common Prayer. It also accepted the ordering of bishops, priests and deacons, to be used, according to the form therein prescribed, in the Public Prayer, the administration of the Sacraments and other holy offices; the English version of the Holy Scriptures to be read in churches; and, further, it disclaims for itself the right of altering any of the aforesaid standards of faith and doctrines (Mokwele 1988:22).

The Anglican Prayer Book 1989. This book stands alongside the South African Book of Common Prayer (1954), which in its turn is grounded upon the 1662 Book of Common Prayer, itself the heir to the three Prayer Books of 1549, 1552 and 1559. Behind these products of the sixteenth century lay the liturgical tradition, strongly influenced by the monastic movement which its sevenfold office of prayer, reaching back into the early centuries of the Church's life, and ultimately to our Lord Jesus Christ himself, and through Him to the worship of Israel (Nuttall 1998:55).

5.5 THE ANGLICAN PRAYER BOOK 1989 AND THE MINISTRY

The Anglican Prayer Book 1989 (APB), combines fixed forms of liturgy with various alternatives and certain freedom of expression. Further, in view of the many languages in use in the CPSA, it is available in the vernacular versions, and it frequently happens that several different languages are used in a single celebration of the Eucharist. The APB contains not only the daily office of morning and evening prayer meetings, it also contains the occasional office (baptism, confirmation, marriage, funerals, among others) and a very useful catechism, setting out the fundamental faith of the church in question and answer form (Suggit 1999:24)

The APB is a good tool towards the defence of the Anglican doctrine, and also a guide for all occasions, for example, pages 82 to 97 bears witness to this effect. It contains a calendar whereby the worshipper is led through the Christian year, and kept informed of the Saints. The Prayer Book is thus meant to meet every occasion, and to need nothing but the Bible to go with it. With Bible and Prayer book, the parish priest could conduct his service every day, for it is indeed a valid tool for cathedrals and most parish churches (Mokwele 1988:45).

The creation of this Prayer Book has been a joyful and inspiring task during a period of over twenty years of liturgical experiment and renewal. The same period has been a crucial one for human relations in our subcontinent, with the church, in spite of its own inadequacy and sinfulness, lifted into a prophetic and pastoral witness to both the perpetrators and the victims of ideology, conflict and violence (APB 1989:9). It was created by the Liturgical Committee of the CPSA.

It provides a shape and structure for the worship of the church. However it does not work automatically or magically. Liturgy becomes true worship when the people of God, clergy and laity, clothe it with the devotion of heart and mind. Then it becomes a flame, kindled and rekindled by the Holy Spirit, for our benefit and for God's glory. Worship releases into the world, with its need and its pain, its sorrow and its hope, an influence for healing and wholeness, which we shall never fully comprehend. "For their sake I consecrated my self, that they may also be consecrated in truth" (John 17:19).

Leadership can be felt throughout an organisation. It gives pace and energy to the work and empowers the work force. Empowerment is the collective effort of leadership. The church carries out its mission and leadership through the ministry of all its members. The ministers of the church are laypersons, bishops, priests and deacons. They all form the governance of the church.

The ministry of laypersons represent Christ and his church, to bear witness to Him wherever they may be, and according to the gifts given to them, to carry on Christ's work of reconciliation in the world, and to take their place in the life, worship and governance of the church. The "true church" moves into the foreground, it is one and indivisible (Moltmann 1992:12).

The Diocese of St Mark the Evangelist, as a member of the Anglican Communion, is obliged to restore all people to the unity with God and with Christ. Training of the laypersons is of critical importance, for it enables them to develop their human potential and also to become true trainers of others, particularly the catechism (APB 1989:423).

According to the APB the ministry, of bishop represent Christ and his church, particularly as apostle, chief priest, and pastor of a diocese, to guard the faith, unity and

discipline of the whole church, to proclaim the Word of God, to act in Christ's name for the reconciliation of the world and the building up of the church, and to ordain others to continue Christ's ministry (APB 1989:433)

The ministry of a priest represent Christ and His church, particularly as pastor to the people, to share with the bishop in the church, to proclaim the gospel, to administer the sacraments, and to bless and declare pardon in the name of God. The parish priest, by virtue of his ordination, has a leading role in all matters affecting worship and the life of the parish (Suggit 1999:22).

5.6 THE TRAINING FOR SERVICE

Christian leadership essentially involves service. As a church, we have a social responsibility of making the community aware that every person has an ability to find in the world all that one needs for life and for progress. God has made the earth and all that it contains for all people to share.

As Christian leaders we have to keep the church or organisation's purpose in the forefront of all activities through functions such as goal-setting, planning, organising, programming, motivating, coordinating and evaluating. We also seek to establish a climate which is conducive to the full development of human resources. That places the burden of setting goals within the context of team spirit. As disciples, we already begin in the present to live, to share and bear witness to the life of the coming reign of God (Haggard 1988:99).

Continuing education is recognised as an important component of professional training, but is not readily available either at parish level or diocesan level. Furthermore, the need for training and development is noticeable when lay ministers, churchwardens and community priests are expected to render services to a wider society. It is then that one will discover that some of them have never been exposed to theological and leadership training, they minister in isolation and find it difficult to adapt to the spiritual needs of the wider community they are to serve.

Successful organisations that have progressive approaches have realised that it is their staff that make things happen and therefore invest in staff by means of training and development. By taking a strategic approach to training and development, these organisations provide the right leadership that would create practical policies within a framework in which people can grow. Both pastors and people need much more education and training if they are to understand the many changes that are taking place, and apply the meaning of the gospel in the light of these changes (Taylor 1983:276).

A self governing Christian community needs to take upon itself to strive towards self development, because the members can only become true stewards if they develop the culture of learning in fellowship. Christian fellowship, as a resource for helping those in need, is the responsibility of the whole congregation – the whole “household of the faith” as St Paul called it (Gal. 6:10). This fellowship, or comradeship, is part of the ministry of every Christian, i.e. a ministry of love and active concern in which every member of the church has a contribution to make (Taylor 1983:155).

The pastor needs to develop the culture of training for service, i.e. training of people whose gifts may not be that of teaching others, but rather for leadership in administration, or in counselling, or in some service to the community (Krass 1974:109). The pastor may employ some institutions to do the training. For example, the Bishop of the Diocese of St Mark the Evangelist employed the services of the Centre for Organisational Excellence at Eastern College to train the leaders of the diocese. This group, in association with Cornerstone College in the Western Cape, ran two workshops during the years 2002 and 2003 respectively.

The situation in the diocese of St Mark the Evangelist can be described as encouraging. Bishop Martin is committed to the diocesan’s vision, which if well understood will bring about changes towards transforming a Christian community. The vision clearly prescribes the purposes: sharing of resources, ministry and service; and outreach and evangelism. All these can be achieved if all members could be made aware of the fact that the responsibility of the church is to participate in the mission of God. The work of mission is not peripheral to the calling of the Church, for this is its very task (Ledwaba 2000:70).

The Diocese of St Mark the Evangelist, which is the subject of this study, has established a committee for Training for Ministries (TFM). The goal of this committee is to support the Diocesan Vision: i.e. to see vibrant, self-sufficient congregations established and linked to each other for the purposes mentioned above.

This means that in each parish the aim is to have:

1. A church supported rector – who serves as a team leader and facilitator of others.
2. A team of community clergy – who share the ministries of word, sacrament and service.
3. A team of lay ministers – ministering together according to their gifts and the needs of the church and community.

Well-trained, effective parish council and chaplery councils – which work together in the leadership, management and administration of the parish.

All members discovering and growing in their gifts and ministries as they give themselves to God in response to His love for them in our Lord Jesus Christ (Romans 12:1-2) (Bishop Martin and TFM Committee Minutes of 13th August and 7th November 2002).

In order to be effective in its calling, the training committee has developed a mission statement with a clear and limited focus:

The mission of the diocesan training for ministries committee is to work with archdeaconries, parishes and diocesan organisations to equip and resource leaders and ministers for effective service:

- a. As licensed lay ministers.
- b. In preparing candidates for confirmation.
- c. On parish and chapelry councils.

Training is the theological and leadership component of its work. The committee decided that it is not necessary to employ a diocesan trainer at this stage for this ministry, but rather to use the many and varied gifts of members of the diocese to conduct training events and workshops and to continue to make use of training resources such as TEE College and DAI leadership materials (TFM Minutes 2002).

The mission statement sounds encouraging, but it would be very helpful if the present leadership could develop a culture of learning. The aims and objectives of the committee seems to go along with the ideas behind a self-governing, self-supporting

and self-propagating Christian community. The aim for the young church is to be matured in order to be autonomous. Whatever the theory of mission there is agreement about it that in order to mature, ministers have to be trained (Beyerhaus & Lefever 1964:57)

5.7 CHRISTIAN STEWARDSHIP

One area which needs concerted training is that of Christian stewardship. Christian stewardship is a commitment to the promotion of God's Kingdom by way of pledges in the form of money. The church, by virtue of its calling, is obliged to promote God's mission and also to enable the activities of the church and the administration of sacraments to be effective (Malachi 3:7-10). All this is to enable the church to do its main work: to be witness to Jesus and to bring all human beings into the fellowship with Him (Ledwaba 2000:70).

It is important for the church to put more emphasis on the training of the treasurers of chapelries, parishes and the diocesan administrators on financial management. Christian teaching brings about a radical change in the life-style of converts. The Christian gospel is a yeast fermenting change in societies, to the better (Sanneh 1990:175).

Christian-giving, is an important aspect of our Christian life. Christians therefore should be encouraged to give money for God's work, and to consider the claims of tithing (Malachi 3:10). Christian stewardship became one of the subjects regularly taught in the Bible institutes and classes, and would have made little progress without the work of those classes. Therefore it is important for the Training for Ministry- committee to include Christian stewardship in their plan of action.

There are no short cuts to the fullness of the Christian life. The fullness of Christian life demands an absolute commitment and self-sacrifice that God calls us to make in obedience and love. Self-government requires self-commitment with a full knowledge about our obligation towards Christian giving. Its foundation is Christ's own self giving (II Corinthians 8:9). Giving is described as the ministration (diakonia), which overflows in a flood of thanksgiving to God (II Cor 9:20). According to Davies, the act of giving,

which is an aspect of the service of love, is also a Eucharistic act, which demonstrates the unity of worship and life (Davies 1966:104).

As Christians we need to develop the capacity of Christian stewardship, to learn with understanding that we are all merely stewards of the mysteries of God, and that what is required of us is faithfulness to the Holy Spirit – Who is the spirit of Christ (I Cor 4:1–2). The challenge to the Christian churches is therefore to educate their members about the importance of Christian giving and to develop the capacity of learning. In the matter of thorough training for church leadership it must be remembered that the laymen are vital factors in the life of the church (Idowu 1964:51

A self-governing church without money has a problem, but to have money without the knowledge, accountability and responsibility, means that organisation is dead in principle. It is important to strike a balance, a programme of shared stewardship and also respect its autonomy. Thus the financial responsibility of the old churches towards the younger should be expressed, but also the new church should be challenged to take a proper share of that responsibility on its own shoulders, not someday, but from the beginning (Krass 1974:151).

Every human organisation needs leadership, but that leadership is open to abuses of power. Within the framework of the Church we believe that the bishop has authority to assist the congregation to centre its activities and to guide it through participatory means to realise those goals which it has set for itself (Campbell 1981:99).

5.8 CONCLUSION

Leadership is about leading by example; it is about raising people to the next level of responsibility. Therefore in concluding this chapter, one has to encourage those who are being charged with leadership in self-governing organisations to be compassionate and have a commitment to suffer with the less fortunate. They must have good values, vision and virtue.

Leaders without vision will perish like fools (Proverbs 29:18). They must be able to make people realise their dreams, be able to use their local experience to solve local problems, and be an embodiment of what is good and right. Bishop Martin has set an

example of making the clergy and lay ministers to develop their ministerial skill through their efforts of arranging workshops on leadership. One would refer to the one workshop held on the 3rd August 2003 at Christ Church in Polokwane. The theme: “The challenge of effective Christian leadership”. It was well attended, and good fruits were expected.

It would be helpful for the church to encourage its members to engage in education, thus bearing in mind that continuing education is recognised as an important component of professional training. The guidance of this education is not easy, for it is an exceedingly delicate task, and makes great demands on the character of the priest himself. The priest’s whole ability to guide souls depends upon his being a man of God (Harton 1934:336).

According to Bosch, the responsibility of Missiology in this respect is to interact with missionary praxis. Missiology is an inter-subjective reality in which Missiologists, missionaries, and the people among whom they labour are all partners, partners in a community of believers who are committed to share their ministry for the glory of God (Bosch 1991:497).

Indigenisation of the church and the Bible has, in a sense, received attention, but the researcher will in the following chapter be faced with the challenge of indigeneity. The researcher has been encouraged by Bolaji Idowu in his book “Towards an indigenous church”. Here he deals with the manner in which the religious educators in Nigeria transplanted Christianity as an European cult (Idowu 1965:15).

This chapter was trying to investigate the way to a self-governing Christian community. However, since the theme of this thesis is on indigenous leadership, various ideas came to the fore. The hope is to trace important subjects for the indigenous leader, who is by virtue of his calling obliged to help the people of God to be vigilant and vibrant, to face life and prepare for the future, thus establishing a personal relationship with the living Christ and cope with life and all its problems (1 Peter 5:6-10).

The church is by virtue of its calling obliged to know the living Christ, and to draw nearer to Him in prayer. Our Lord Jesus Christ prayed that we should remain united

under the guidance of the Holy Spirit (John 17:21), treat each other with compassion, develop an inner understanding of all those who need our help for spiritual growth, i.e. to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. This is also the route to become a self-governing Christian community (2 Peter 3:17-18).

There is a need for new thinking, it has to start with the self, thus transformation towards self-government. Transformation must start with a willingness to examine one's own self-understanding, willingness to take risk of thinking new thoughts. This is the most frightening aspect of all, and yet the most fundamental if there is to be a new growth and leadership development “the old must die so that the new can be born”. Such a process has to start with the most entire body of the Church. No holy cows must be left unexamined.

CHAPTER 6: THE CHALLENGE OF INDIGENISATION / INCULTURATION

6.1 INDIGENISATION AND INCULTURATION

This study focuses on indigenous leadership, the kind of leadership that concerns itself with indigenisation and inculturation. Indigenous leadership will be able to make the church attractive to the indigenous people. Such leadership necessarily will have cultural affiliations with its own people. However, this leadership must truly have a calling from God, and be filled with the Spirit, for it is the anointing and spiritual gifts of the Holy Spirit that provide the indispensable preparation for the work of the ministry (Hodge 1978:16).

We shall continue to study how inculturation of Christianity in African cultures will lead towards church growth. Christians should discover that they are – by virtue of their Christian calling – obliged to take part in the mission of Jesus Christ.

Christian faith and knowledge are some of the important prerequisites for indigenisation. For those who feel called and obliged to engage themselves in leading the community towards an indigenous church, it will be important to cultivate the culture of learning. They should grow in Christian faith and knowledge, in communion with God and come to hear His Holy Word in an idiom which is clearly intelligible to them (Idowu 1965:11).

The researcher's main aim is to promote the Christian outreach towards evangelism in the unreached and unevangelised parts of the Limpopo Province. Among other things, those communities need to be helped whose languages are still marginalised, and to strive for the translation of the Bible into those languages. Example of these are, the Northern Sindebele and Khilobedu of the Balobedu tribe of Ga-Modjadji.

Because the mission of Jesus Christ, as well as the purpose of the "Great Commission" were to proclaim the Good News of salvation, it would be very important in the context of indigenisation and inculturation to study the themes of preaching, the language of

evangelism, the liturgy, Christian culture and the development of self discipline among other subjects.

The challenge of indigenisation/inculturation will in particular help the church to discover those aspects that will bring about a healthy Christian community with effective leadership. Distinctive interpretations of the Bible, innovative forms of worship, and modified rites are part of the authentic indigenous reaction to the gospel on the part of indigenous churches (Ledwaba 2000:86).

The basis of the church is the acknowledgement that Jesus Christ is the Lord and Saviour. It is therefore obliged to bring people of all cultures into a relationship with God and Christ, and so into a new relationship with each other, to life, and to the world. The indigenous ways of worship are to be encouraged and developed in order to reach our goal and spiritual growth.

6.2 INDIGENOUS THEOLOGY

Indigenous theology is an expression of the struggle for theological selfhood from the domination of western theologies. Theological reflection is seeking a responsible reception and rooting of the Christian gospel in a given concrete locality. Indigenous theology is a process. Indigeneity refers to the expression of the national culture, thus Christianity being rooted in the cultural soil of the homeland (Kritzinger e a 1994:20).

The challenge of indigeneity touches upon fundamental questions related to the local communication of the gospel and even to the determination of the contents of the Christian proclamation itself and with the indigenous Christian community.

When speaking of the indigenous Christian community we refer to the Anglican Church in Limpopo Province. Indigenisation in this context means that the Church in this diocese should be the church which affords Anglicans the means of worshipping God as Africans; that is in a way which is compatible with their own spiritual temperament, of singing to the glory of God in their own way, of praying to God and hearing his Word in idioms which are clearly intelligible to them (Idowu 1965:11).

The indigenous people of this diocese express their Christianity in a multi-cultural way. However, the general African expression of the Christian faith is in the forefront. The gospel in this diocese is transmitted and translated into more than one language, thus into African sub-cultures, but without losing the fundamental character of the gospel. Though the task is a serious undertaking and not risk-free, the Ndebele nation still feel that the Bible should also be translated into Sindebele, to be the twelfth language in Southern Africa. Those who engage in the indigenisation of theology must realise the presence of this profound challenge. The Ndebele nation has suffered marginalisation ever since the recognition of spoken languages. They also form part of the leadership in the diocese of St Mark the Evangelist, so by investigating the development of indigenous leadership, they are included as an indigenous people.

The gospel is said to remain a “scandal” to all cultures. No culture is able to completely indigenise the gospel (1 Cor. 1:22-23). Jesus spoke the language of his people and used the imageries of everyday life, yet he had to say, “he who has ears to hear, let him hear” (Mark 4:9). Indigenisation does not mean the elimination of the scandal of Jesus Christ. That would be a fundamental distortion of the gospel. In the process of the indigenisation of the theology, Christians themselves must be judged by the scandal of the crucified Christ; “no one can say, Jesus is Lord except by the Holy Spirit” (1 Cor. 12:3). Here is the possibility of the limitation of indigenous theology (Richardson 1983:293).

The acknowledgement of the lordship of Jesus Christ will make Him real to those who sincerely believe in Him as Lord of their lives. No human community can express its faith in Christ without giving structure to its existence (Kritzinger ea 1994:20). But in giving concrete expression of faith in Christ, the Ndebele nation of the Limpopo province also feels that it is important that their presence be felt.

A church is not an end in itself, but only a means to an end. The church is a missionary community. Therefore the Christian community of St Mark the Evangelist should continue to strive for the indigenising of theology. Their ultimate aim must be to plant indigenous churches which, in turn would plant churches, and on and on without end. This can be brought about only through a lay movement. Therefore, it is imperative to

keep on emphasising the priesthood of all believers, which is the right direction to follow (Sarguman 1992: D133).

6.3 INCULTURATION AND THE CHRISTIAN LIFE

The greatest of all historic events was the incarnation, when God, the eternal Spirit, Maker of heaven and earth, wrapped Himself with the mantle of our humanity and appeared on earth in the humble guise of a helpless baby, dependent for His very life on his mothers milk. By unique event, God, the timeless one, entered the stream of human history, and for thirty-three years was subject to the laws and limitations of time and space. It is eminently fitting that everything before the incarnation be described as B.C. – Before Christ, and equally appropriate that all subsequent time should be referred to as AD – in the year of our Lord (Kane 1976:197).

The need for inculturation is based on the plurality of cultures that are present in the world, and the fact that the Christian faith has to be re-thought, reformulated and lived anew in each human culture. In our particular case, the incarnation of Christianity has to be faithfully reflected in the forms of African cultures (Isichei 1995:331).

Inculturation has always been easier in isolated African congregations, because they are not dependent on overseas contacts and to the financial resources of their international mother churches (Isichei 1995:335). That is where the pluriform character of contemporary Christianity manifests itself (Bosch 1991:447). According to Oosthuizen (1968:221). “The missions did little to develop indigenous forms of self expression in liturgy, in music, in theology and in pastoral work”. Mission is not a propaganda, a platform for ideas, but it is mission, for example, when one helps somebody else to give his own response and his own form of obedience to the message. Inculturation only becomes possible when the churches practise it with full understanding of the activities of Christian life. The church should be “one” the world over, and yet be naturalised (acculturated) according to local cultural variants in every different land and among every different people.

Africans have understood the church according to the paradigm of the traditional extended family, wanting to stress the sense of belonging and community. This quest of

Africans, deeply rooted in their self-understanding of reality and being, has led many to walk out of the historical or mainline churches, where they have found no satisfaction in the very individualistic understanding of Christian faith and church (Pobee 1998:26).

The aim of the inculturation is “to make Christianity feel truly at home in the culture of each people”. There are four principles of inculturation:

1. The message must be relevant to the cultural context.
2. The message must be stated simply.
3. It must be interesting and attractive.
4. It must be in a language which is familiar to the people.

The above-mentioned principles are very important to those who are called to proclaim the gospel. Faith is to become cultural, and culture needs to be “baptised” if it is to become faith (Bowen 1996:92).

The church is a missionary movement, which is called to proclaim the gospel cross-culturally. Because of the cultural distance between Jerusalem and ourselves, a substantial percentage of the world population would now not have received the gospel if it had not been communicated cross culturally (Kritzinger ea 1994:132). The call to discipleship is a call into God’s reign and is, as such, an act of grace. Jesus Christ encouraged the church to carry the cross and follow Him (Matt. 10:38). By carrying the cross, the church is called to preach the gospel to every creature, and to every nation, irrespective of his or her cultural affiliations (McGavran 1986:59).

According to Bate, any analysis of culture as the key to understanding the sickness and healing process leads naturally to the appropriation of inculturation as a theological context for interpreting the phenomenon (Bate 1995:19). To transform culture into a Christian culture becomes the challenge to the church. According to St Paul, “when anyone is joined to Christ, he is a new being, the old is gone, the new has come” (2 Cor 5:17). Because the Christian is a transformed being, all believers are called to change their attitude towards culture.

Inculturation does not mean that culture should be destroyed and something new should be built on its ruins. Neither, however, does it suggest that specific cultural forms should be mindlessly endorsed in their present form (Bosch 1991:455). According to

Parratt, most African theologians proceed on the assumption that God reveals himself to some degree in all cultures and in all religions. The African cultural and religious heritage therefore becomes for them a source for African Theology (Parratt 1987:154).

The church is a community, concerned mainly with mediating eternal salvation to people (Bosch 1991:469). The church should never lose sight of the fact that God loves all people. God is good, for He is merciful and full of compassion. Hence our salvation as Christians is meaningless unless it is linked to the salvation of all humankind. God's plan is to use the church for the salvation of the world (Krass 1974:11). Even so, the vestiges of colonial discourse are still with us. We are still (in many quarters) possessed by an implacable urge to universalise, a refusal to recognise and respect cultural distinctiveness, a failure to acknowledge that, while we accept Christ as the supreme mediator, there are other paths to God's mercy which are culturally different from our own but which are just as valid cultural expressions of the true faith (Tlhagale 1995:6).

Cultural contacts and cultural encroachments cause leaders to rush to the defence of traditional ways when such ways are seen to be in danger of extermination. The insecurity which cultural contact has brought in its train in Africa has created a fertile soil for the Messianic prophetic movements with their materialistic and futuristic emphasis (Oosthuizen 1968:81).

Bosch comments on the revelation of God in all cultures by saying: "We are beginning to realise that all theologies, including those in the West, need one another, they influence, challenge, enrich and invigorate each other so that western theologies may be liberated from the "Babylonian Captivity" of many centuries" (Bosch 1991:456). He continues:

Men and women are often forced by their ecclesiastical practices to inhabit some no-man's-land in which various elements from Western and African cultures have not yet cohered to form a single culture. Those who bring what is foreign to Africa give it to Africans only in part: in a parallel way, Africans also receive part of that culture selectively while rejecting various parts of it.

“When anyone is joined to Christ, he is a new being, the old one is gone, the new has come” (2 Corinthians 5:17). This is really tough, because Africans regard the Bible as the book brought about by the Europeans. The Bible is the Word of God, with no strings attached to it. Therefore, the preachers need to state this categorically.

The truly committed Christian, is a transformed being. All believers are called to change their attitude towards culture and repent from their sins in totality (2 Chronicles 7:14). The church as a community which is concerned mainly with mediating eternal salvation to individuals is obliged to do all through the guidance and power of the Holy Spirit (Bosch 1991:469).

Jesus Christ identified himself with us without surrendering his own identity. This principle of “identification without loss of identity” is the model for evangelism, especially for cross-cultural evangelism (Winter 1981:7). By cross-cultural evangelism is meant that the missionary has to learn to function effectively and fluently in another cultural community. According to Kritzinger et al (1994:68-70), this does not always happen. Sometimes the missionary remains an ill at ease stranger in the new culture, as someone who is insulated from all those to whom he is called to minister. Missionaries too must be prepared to identify with the people and culture to which they are sent.

Inculturation refers to the process whereby traditional forms of the Christian faith are harmonised with the historical and cultural forms of an indigenous people. This only becomes possible if Christians respect their own historical and ethnic legacies and strives to give form to their own distinctive communal identities.

A people has more or less a common culture. Leadership within each society has to be established alongside a particular structure of the society concerned, an indigenous leadership able to preserve the character and social relations. The other way is to make the recipient culture the true and final locus of proclamation, thus primarily striving for the message to reach to the cultural roots of community. Good examples are the African Independent Churches, for they succeed to accommodate much of the cultural basis that have a place in the divine scheme (Sanneh 1989:28).

6.4 AFRICAN THEOLOGY

The church's growth depends on our faithfulness when we continue both by word and deed the mission of Christ to the world. "In order to accomplish this mission, Christ emptied Himself and became like those to whom He had been sent, thus the self emptying in the incarnation of Christ who became a model for those who will complete his mission today" (Anderson 1993:144).

"African theologians need to study and interpret how the divine revelation is contained in the heritage from the past. Thus the prime theological task in Africa, the indigenisation of the Christian faith as a vital element in African life, becomes a theological interpretation of African traditional religion, a living testimony to the belief that the religious past must be viewed as being integral to the Christian present" (Bediako 1995:77).

"Indigenous theology is an expression of the struggle for a theological identity which is not dominated by Western theologies and preconceptions. This search for theological identity rightly preoccupies many Christians in Asia, Africa and Latin American countries. The challenge is to clothe sound biblical beliefs and practices in African cultural garb (which basically is what African Independent churches, with varying degrees of success, attempt to do). Some people maintain that God has not only created the material universe, but that He also established the laws of nature and human customs" (Mbiti 1969:40).

Because inculturation has become such an important and emotive subject, it preoccupies many African theologians and the development of African theology has gained great momentum in recent years. Inculturation attempts to understand and interpret the Christian faith according to the Bible, within the total African context, by being faithful to African forms of cultural expression and a specifically African understanding of the contemporary situation. This is an open-ended task and creative theology can never find itself out of work (Mbiti 1969:226).

According to the African culture, the poor and the rich help one another in times of trouble, or they inter-marry, and that already explains how the forces of culture unite them. The greatest problem facing the people of Limpopo Province is the ever-increasing crisis of poverty; Christian leaders are called upon to help by ways and means of encouraging the government to establish the self-help schemes. The Christian mission to the modern world has to integrate the people into the wholeness of the Christian vision. The wholeness is wholeness in Jesus Christ, a vision in which proclamation and confession of Jesus Christ as the ultimate reality is implicit (Bediako 1995:139).

The clear message of the Bible is that God has “a preferential option for the poor and those who suffer”. When Christians therefore ignore the plight and suffering of the poor, this negligence strikes at the very heart of God. What really creates misery, wars and hatred among human beings is the fact that we refuse to give up our sinful ways and become sensitised to the plight of those who are poor and those who suffer (1 Chron 7:14). One of the greatest scandals of modern globalised life is the division of mankind into rich and poor (Nyerere, in Parrat 1987:117).

African theologians need to encourage one another, to study and interpret what one may call the revelation contained in the heritage from the past. This is the prime theological task in Africa – the indigenisation of the Christian faith as a vital element in African life, a living testimony to the sense that the religious past must be viewed as integral to the Christian present. The present Christian community is being challenged to affirm a Christian commitment and become transformed in order to demonstrate its spiritual credentials for what they are, and to show how efficacious these spiritual credentials are, and to provide a unified world of meaning to meet African needs (Galatians 6:1-2) (Bediako 1995:81).

In view of the doctrine of Christ as the Word of God, the agent of man’s creation, and the pattern of the perfect human personality, all converts to Christ have an eternal connection with Him. Hence it is the role of the church to preach wholeness of all humanity, and thus become what the whole of humanity was intended to be from the beginning – rational images of the Divine Word (Bediako 1995:191).

The fact that the incarnation is the central event of scripture and history, should encourage the church to develop itself and continue seeking to become transformed, strive for spiritual growth and the knowledge of God. Christ on the other hand transforms human lives (Bediako 1995:190).

According to Kane “one stated purpose of the incarnation was to destroy the works of the devil” (1 John 3:8) (Kane 1975:270). Disease, death, and demons are all part of the kingdom of Satan that Jesus came to destroy, that is why He “went about doing good and healing all who were oppressed by the devil” (Acts 10:38).

The central concern of people today is poverty and unemployment; these two cause people to endure suffering. Hence Christians are obliged to passionately insist that working for peace, justice and integrity of creation is an essential and central Christian responsibility, grounded in the core of Christian theology. Solidarity with the poor and the oppressed is a central criterion of faithful discipleship and mission. Those affected with HIV/Aids need to know God, knowing God is nothing more than seeking justice for the oppressed and marginalised (Robinson 1996:9).

The incarnational and redemptive dimensions of the Christian message both play an essential role in the processes of inculturation, which has Jesus Christ as its subject. Our Lord Jesus Christ has compassion for the sick, and those suffering from unemployment and without financial security. Death has become very common because of those dying from HIV/Aids. This makes the poor to remain poor. Most unfortunately there is overspending at funerals, which to my understanding the Church has a duty to teach the people to reduce the standard of the funeral’s high expenditure.

Inculturation, therefore, is that movement which aims at making Christianity permanent in Africa by making it a people’s religion and a way of life which no enemy or hostility like “Aids” can ever succeed in supplanting or weakening. It is the inculturated Christianity that can attempt to give an answer of hope to anxieties and anguishes of the people of Africa (Bate 1995:233).

6.5 INCARNATION

Incarnation is the central event of Scripture and history. God did not choose to reveal Himself through a demigod, one far removed from our common humanity, but through one who was perfectly man. He who was the Word of God incarnate, gives us the key for understanding the Word of God contained in the rest of the Bible (Dentan 1961:186). The incarnation has been presented as an isolated crossing over rather than as the closing of the gulf. While the Christian God is called Father, this signifies to the majority of people only that he is creator and supreme head (Taylor 1963:89-90).

Protestant churches, by and large, have an undeveloped theology of the incarnation. The churches of the East, the Roman Catholics and Anglicans have always taken the incarnation far more seriously – “albeit the Eastern church tends to concentrate on the incarnation within the context of the pre-existence, the origin of Christ” (Bosch 1991:512).

Incarnation is the key to the kind of successful cross-cultural evangelism that will reach all nations. According to Daneel a more conclusive assessment would need to make use of further criteria such as the role of the church in society, incarnational theology, perceptions of salvation and so on (Daneel 1987:22). If the pastor is to help people, he has to be able to think and feel with them. He has to practice the “incarnational” principle, which we see in the ministry of Jesus, who is the role model of the church (Taylor 1983:42).

An indigenous church is the one which is adapted to local customs – in particular with regard to ritual and church government. She should be a church the keynote whose life is the Lordship of Christ, the church in which in all things He is pre-eminent. Thus, also an indigenous church in Limpopo Province must know and live in the watchful consciousness that she is part as well as “presence” of the “One, Holy, Catholic and Apostolic Church” (Idowu 1965:11). An indigenous ministry calls for an indigenous theology, and, in particular, indigenous confessions of faith. Each of the independent movements has its own confession of faith, whether published or unpublished (Oosthuizen 1968:10).

The indigenisation of liturgy presents certain practical problems, because all liturgies use specific languages and cultural forms, and these are not easy to standardise in

polyglot social contexts. More fundamentally, concern about indigenisation seems a luxury in the light of the deepening crises in Africa. When one thinks about all the problems which Africa faces, composition of African canons for the mass or African forms of the sacrament of confession, pale into insignificance or at least that is the perception of some (Isichei 1995:331).

The power of positive thinking can, by God's grace, lead the church to be vigilant and remain faithful to the Christian calling and thus being active in bringing about a true committed Christian community. As Christians we need to be obedient to the Lord as Saviour.

In our progress towards indigenisation and inculturation we need to develop the concept of the plurality of theologies, because we don't all apprehend the transcendent in exactly the same way, nor can we be expected to express our experiences in the same way (Tutu 1987:52). There need to be training programmes and workshops to improve relations between the different kinds of theological understanding.

The theme of this thesis is about the development of indigenous leadership. To be an indigenous church and at the same time maintain this truly representative or "presence" character is not easy, there are besetting dangers all around. However, there is an antidote to such dangers, that is the unflinching faithfulness of the church to her Lord in her conscious preservation of the faith once delivered to the saints (Idowu 1965:11).

It is unfortunate that some of the leaders do not really understand the meaning of identity, as such they see no reason for the development of indigenous leadership, or the translation of the Bible. Transformation is the key to maturity; therefore all Christians need not conform to the patterns of this world, but rather be transformed in their minds (Romans 12:2).

Once we have become transformed, no amount of ignorance shall ruin our minds. No amount of frustration and stress shall lead us to refuse changes in leadership structures. An indigenous ministry / leadership that is of good quality will never cause confusion, it could even reduce stress in those involved in leadership.

We may not all be articulate in written theology, but we express faith in our liturgy, worship and structures. What impresses me is the warm expression of joy as we clap hands, singing choruses, and dancing in rhythm with the new spiritual and indigenous songs. More interestingly is the rhythm planted in the Anglican hymns; they make the services livelier. This is a true challenge to inculturation.

Growing Christians also benefit from challenges, regardless of the fact that we would like every Christian to be growing aggressively in Christ (2 Peter 3:18). The truth is that we are not; others are reared as spiritual babes. For example, men and women who choose to buy liquor in order to drink after funerals, and those who fail to develop the culture of caring for the sick, particularly the victims of HIV/Aids. Well there are those who are hungry for a greater sense of purpose and progress in their lives. Rather than dumping our information about needs of the body, it might prove more effective to craft specific challenges that connect with people where they are. “A well planned challenge might often be just the ticket to help a person take another step of ministry training and involvement” (Spader 1991:207).

A healthy growing church exists to glorify God. Obviously we can say that the church exists to glorify God, and therefore has to be responsible to its missionary calling and incarnated in the “Great Commission” (Matt 28:19-20). When people believe in the ministry, their tangible commitment will follow naturally. Increased giving and greater personal involvement often demonstrate that commitment. For things to change, it should begin in the life of the leader. Addressing these needs means beginning with one’s own life (Spader 1991:90).

6.6 CHRISTIAN FAITH

The centrality of faith for Christianity dates from the New Testament itself. Faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1). The faithful is a short hand term for those living according to the apostolic teaching (Acts 10:45), and “the faith” stands for all that would later be termed “Christianity” (Acts 6:7). Faith is a confident, obedient trust in the reality, power and love of God known through His acts, and a waiting for the future consummation of one’s salvation (Richardson & Bouden 1983:207).

The main task before the researcher is to discover, from those who have written about Christian faith, how they have come to more understanding about Christianity and faithfulness. Though Christianity dates from the New Testament, one could argue that faith is as old as humanity. Therefore there is much to learn from the Old Testament about faithful action. Belief and trust would be defined as faith (Isaiah 7:9, Ruth 2:12). The Christian faith is assimilated and applied more personally than to those on the national and community level. Ultimately, every Christian has to personalise his faith, and as he seeks to do so, theology must not abandon him (Mbiti 1974:13).

Christian faith consists primarily of the conviction that the radical solution which will become manifested in the future is now already present in principle and has been realised in the ministry, suffering, death and resurrection of Jesus of Nazareth (Berkhof 1990:20). Thus, from the beginning Christianity was not merely a way of individual salvation, it was a way of life which could be followed only within the framework of social organism, the Christian church. Within this divine society, which was the body of Christ, the individual Christian learned the meaning of the law of love, that love which puts God and His eternal purposes at the centre of life, and which exalts the permanent good of all above the selfish and temporary interests of individuals. It was also the conviction of Christians that this manner of life was intended ultimately to be a pattern for the ordering of the whole of human society (Denton 1961:168).

The whole of human society needs to know and accept Jesus Christ as saviour and Lord. God must be allowed to be God if man is to be man. It is our conviction that concern for people runs throughout the biblical message, finding its culmination in Jesus Himself. Jesus revitalised all human institutions, codes, and programmes so that the love of God for men and women could become the operative absolute in human and social life (De Gruchy 1979:214).

The church is a community mainly concerned with mediating eternal salvation to individuals. The ordained ministry is the primary vehicle for that work, so the shape of the church is built around it. The church is supposed to lead by example, in contrast to the view where the members of the church usually expect the ordained ministers to be

the only people to lead by example. The whole Christian community is obliged to express its faith by living what they preach.

According to Thomas (1990:91), “The church is God’s agent on earth, the medium through which He expresses Himself to the world”. She goes further to ask whether the reason God has not been able to fully express Himself to the world, may be the fact that the church is not marching forward in Christ’s mission in the world, because she is not a fully functioning church. Well, Thomas’s point is that the church is handicapped and crippled particularly because the tremendous potential and possibilities of women have not been developed (Thomas 1990:91).

The researcher agrees with Juliet Thomas that on the day of Pentecost “in fulfilment of prophecy, God poured out His Spirit on all flesh, including sons and daughters and His servants, both men and women”. As the gift of the Spirit was bestowed on all believers of both sexes, so were his gifts (Thomas 1990:89).

“But without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him” (Hebrews 11:6). Therefore all Christians are obliged to commit themselves to God through their faith in him, irrespective of gender equality. “Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because He judged her faithful who had promised” (Heb 11:11).

Christianity is more or less present in all nations. However, it is frequently only present in its Western form. Indigenous forms must therefore develop, so that an authentic Indian, Chinese, African and Latin American Christianity may grow up, with corresponding indigenous theologies. The centering on Europe will come to an end. It further means that indigenous Christianity will enter into dialogue, exchange and mutual co-operation with the respective indigenous religions (Moltmann 1992:151).

Idowu is one of those who could help us understand what is meant by an indigenous church. He says, “To speak of an indigenous church is not to ask that every mark of foreignness attached to her should be removed”. For the church to attempt removing herself completely from all “foreign” elements is to cut herself from the spiritual tonic

of which the communion of the saints affords (Idowu 1965:12). Jesus Christ remains the head of the Christian Church.

Still, “indigenisation” was official missionary policy in virtually every Protestant mission organisation, even if it was usually taken for granted that it was the missionaries, not the members of the young churches, who would determine the limits of indigenisation (Bosch 1991:295). I would encourage those who aspire for indigenisation, to focus on “self-governing, self-expanding and self-supporting” churches. This would be church growth in the right direction, thus becoming autonomous in the true sense.

This thesis on the Development of Indigenous Leadership does not aim at giving the Anglicans in Limpopo a different kind of faith. The fact is that the indigenisation discourse and praxis has been and still is on the periphery in the Anglican Church. It has been and still is the concern of the marginalised few. The Anglican Church is one of the branches of the Christian faith whose introduction into Southern Africa was carried on the wings of colonialism (Njeza 1998:41). This is the reason why the researcher decided to study this subject.

The church of Christ will continue to exist, but the form in which it will exist will be determined by our obedience to what the Holy Spirit is saying to us in a new situation (De Gruchy 1979:216). On the mission field the supreme concern is to find an opening for the elemental realities of the Christian faith (Boer 1961:186).

The Christian missions must help to let the full knowledge of Christ be born, so that people can openly recognise, confess and serve Him (Crafford 1995:31). Christian mission is absolutely necessary, because only through conversion and faith can people become aware of God’s involvement with them. The universal Salvific will of God, and salvation through faith in Christ alone are both true (Crafford 1995:34).

6.7 THE THEOLOGY OF MISSION

“Mission is the fundamental reality of our Christian life. The theology of mission concerns itself with the relationship between God and the world in the light of the Gospel. It is a permanent aspect of the life of the church as long as the church is, in

some way or another, standing in a relationship to the world. Mission is the traditional and scriptural symbol that gives an answer to the question about the dynamic and functional relationships of the church to the world" (Bosch 1980:10).

The church is the community of believers, the giver of fellowship, as a unique unit in society. To promote their Christian faith, this community will have to formulate a more inclusive theology, for its members are obliged to personalise their faith, and as they seek to do so, theology must not abandon them. The Christian faith is to be assimilated and applied more personally than to those on the national and community level (Mbiti 1974:13).

Missiology persists in challenging the church to become what, in Christ, she already is, and to cease being what she reflects in practice (Bosch 1980:22). The good news of the Kingdom of God must be preached, if you please, by the church in the entire world for a witness to all nations. This is God's programme. This mission of the church is more important than the march of armies or the actions of the world's capitals, because it is the accomplishment of this mission that the divine purpose for human history is accomplished. No less than this is our mission (Ladd 1992:78).

The church has learned the awesome secret of God's cosmic design to restore the whole creation to wholeness. Therefore Christians go forth into the world both to lead people to faith in Christ and also to erect signs of the coming Kingdom within the broken kingdoms of the world, confident that the Messiah will one day return to complete the victory over the kingdom of darkness (Sider 1992:89).

All Christians are called to be humble. However, the ordained man sets forward the gospel and the sacraments whereby their humility is sustained, and leads them in the way of humility as their pastor. He acts with Christ's commission and Christ's authority, and what can humble him more than to be the steward of the mysteries of the God who humbled Himself, by the very fact of His incarnation, that is, by being one with people and sharing in the lives of those He came to seek and save, and in His attitudes, that is in the way He behaved towards people (Taylor 1983:11).

For a theology of mission, then, the limits are set. Mission is completely and fully the work of God. It is His work that He has carried out and is still carrying out in our world today. It is directed to us and allows no one the possibility to neutrality. It is above all the work for which the true God alone is responsible. He guarantees its final success. Through the incarnation, crucifixion, and resurrection of Jesus Christ, God has created realities in the course of this world, which are immovable (Anderson 1961:303). The most important is that, the communities need to encourage one another to place their trust not only in the mission of God, but also in the God of the mission and justice. In this context the locus of the mission of God becomes those on the road of Golgotha – the poor, the suffering, and the marginalised who are engaged in struggle and resistance.

According to Sanneh, “Mission, however, threw up a sense of genuine community. The idea of the Kingdom was at bottom the idea of a fellowship, chastened, redeemed, and elected to exhibit the marks of love and forgiveness. The reality of God was thus intertwined with the ethical life of the fellowship of believers who were narrowly fenced off from the world” (Sanneh 1989:12).

The fact that the Lord Jesus never stops knocking, confirms the urgency with which He knocks. Nobody knows better than Him that eternal hell is a terrible place to for one be spending his eternity (Mark 9:43-48). The church in Limpopo Province, as a fellowship of believers, is to be encouraged to seriously preach the gospel, plant churches and develop a culture of sharing the Good News with others.

The role of the Christian church must now surely be to put an end to all those forces which mutilate God’s people thus destroying life. The indigenous communities are seen as a threat to those who are in leadership positions, particularly when coming to the question of indigenous leadership. Christian theology today cannot escape the task of bringing the knowledge of the tremendous phases of the development of human religious consciousness in prehistory and early history into meaningful relationship with the theological concept of salvation history. The claim to universality of Christianity will be fulfilled only when it is shown that the universal history of religion and the development of the religious consciousness of man in his history stands in the meaningful relationship to Christian salvation history (Anderson 1961:138).

The Christian understanding of man and his history as salvation history cannot exclude the prehistory and early history of man. Either the saying is true that God “did not leave Himself without witness” (Acts 14:17), even in the thousands of generations of the archaic humanity, or we must relinquish the belief in a salvation history and the claim of the Christian message of salvation to universality.

The historical Christ is the contemporary Christ; the fundamental affirmation is that “Jesus is Lord”. If we confess with our lips that “Jesus is Lord”, Paul wrote, and believe in our heart that God raised him from the dead, we will be saved (Romans 10:9). Indeed, the end for which Christ died and rose again was “that He might be Lord both of the dead and of the living” (Romans 14:9). For God has highly exalted Jesus and bestowed on Him the name above every name that “Jesus Christ is Lord” (Philippians 2:9-11). It is an essentially Christian affirmation, for no one can make it but by the illumination of the Holy Spirit (1 Cor 13:3) (Scott 1975:49).

It is important that the Christian community of this region should maintain unity in the struggle towards the search for theological knowledge. The history of the church in the Limpopo Province tends to move contrary to this principle. There are still some problems caused by those who undermine people of other ethnicity. There is yet no true mutual understanding within some of the churches based on colour. It is necessary for the Holy Spirit to intervene in human affairs in order to ensure the fulfilment of God’s will (Neader 1992:44).

The study of the theology of mission should assist in fulfilling the need for those set apart by gifts and training to be spiritual directors and healers. He must know how to interpret the Bible as guide for the decisions of daily life; and he must know how to interpret man with a clear insight. For until Christians can bring to their own ministers their sickness and their feuds, the sterility of their wives and the rebellions of their sons, with a sure expectation of enlightenment and healing, they will continue to look elsewhere for help (Taylor 1963:152).

Knowledge is vital here, because Christianity is founded upon the personal knowledge of a personal saviour. In the preceding chapters one has indicated how important it is to train the present leadership. The Christian knowledge comes from faith in Jesus Christ

and communion with God through constant prayer and meditation. It is deepened and guided by intelligent study of the Bible and meditation of its great themes. Inspiration and knowledge must be controlled and guided by the discipline of the author's mind and spirit (Idowu 1965:37).

Every child of God must understand that the Lord has created us to dedicate our lives to the good works. He has predestined for us (Eph 2:10; Gal 6:9; Heb 13:16) to use the gifts given to us by the spirit, in the service of others (1 Peter 4:10). Hence one feels obliged to encourage all Christians to study the theology of mission and also to pray without ceasing (1 Thess 5:17). To reach our destination, however, it is necessary that we are permeated and led by the Spirit, so that we become His voluntary servants and co-workers (Berkhof 1979:326).

6.8 CHRISTIAN WORSHIP

Christian worship is the worship that members of the Christian church offer to God who is revealed in Jesus Christ. Worship is essentially the response of human beings to God's word of grace and to what He has done for us human beings and for our salvation (Ledwaba 2000:1).

Ancestor veneration is also a challenge to Christian worship. The church is by virtue of its calling obliged to proclaim the gospel and to call its members to be obedient to God, and not allow their lives after their conversion to be shaped by those desires which they had when they were still non believers (1 Peter 1:13-18). The phrase "ancestor veneration" is used to describe the belief of most primal cultures that the spirits of the dead are associated with certain objects. People who entertain this conviction believe that the living should make sacrifices to the spirits of the ancestors if they wish to keep on good terms with them (Mbiti 1968:8). There is a crisis within the African community because there are those who believe very strongly that their ancestors are their mediators, that they mediate to God through His son Jesus Christ. They sincerely believe that it is through their ancestors that their prayers or requests for blessings to God through Jesus Christ are heard. Their unshaken belief is that the grace of God, its guidance and wonderful protection, are affected only through the medium of their ancestor veneration. While they may not deny that Jesus Christ is the prime mediator

between human beings and God, they regard the ancestors as being subordinate mediators in a chain of mediation that stretches from God to human beings. Ancestors therefore, are “co-mediators” between God and human beings according the non-Christians (Ledwaba 2000:41)

In protestant and reformed theology, ancestors cannot have any mediator role because Jesus Christ is the sole mediator between God and human beings. This is one of the fundamental doctrines of the reformation. In His own life and ministry Jesus showed very clearly what “being a servant” means. He did so in two main ways: (a) by the very fact of His incarnation, that is, by being one with people and by sharing in the lives of those he came to seek and save, and (b) in his attitudes, that is, in the way He behaved towards people (Taylor 1983:11).

All non Christian religions, philosophies, and world views are “the various efforts of man to apprehend the totality of existence”, whereas the Christian revelation asserts itself as the record of God’s self disclosing and re-creating revelation of Jesus Christ, as an apprehension of existence that revolves around the poles of divine judgement and divine salvation, giving the divine answer to this demonic and guilty disharmony of man and the world (Anderson 1961:10).

It is a challenging fact to the Christian community of Limpopo Province, the Anglican Church in particular, to search for reasons why it has failed to develop a theology of mediation. Theologically she has been spoon-fed by Europeans all along. Her theology is book theology, that is, what she reads in books written by Europeans. Theology, or what they are told by Europeans, is accepted uncritically and given out undigested in preaching or teaching. According to oral information received, there is no Anglican priest or theologian who was involved in higher theological studies in this province. They have never been involved in research some have not studied theology at all.

During the interviews the respondents revealed to the researcher the fact that Anglican Christians in the Diocese of St Mark the Evangelist have not yet begun to do their own thinking and to grapple spiritually and intellectually with questions relating to the Christian faith. They have also not produced theologians whose thinking bears the

distinctive stamp of indigenous originality, and this, to say the least, is a signal mark of failure so far.

The researcher is an ordained Anglican priest; he is encouraging the present ordained and lay ministers to seek for ways of developing their theological knowledge and forms of worship. The basic aim and the goal is to reach out to the unreached with the hope of winning new converts who would say from their hearts and in their own words who Jesus is, thus the appropriation of the Lordship of Christ.

The concept of service is fundamental in understanding worship. It is the quintessence of the priesthood of all believers in which the whole priestly community of Christians shares. To call a service “liturgical” is to indicate that it was conceived so that all worshippers should take an active part in offering their worship together (White 1990:32).

The New Testament uses a variety of terms for worship, most of them are words that also bear other meanings. One of the more common is “latreia”, often translated service, or worship. In Romans 9:4 and Hebrew 9:1 and 9:6 it suggests Jewish worship in the temple, or it can mean any religious duty, as in John 16:2. In Romans 12:1 it is translated simply “worship”, and has a similar meaning in Philippians 3:3 (White 1990:33).

In the Anglican tradition, our worship together linked our earthly worship with that of heaven. It is important to acknowledge the influence of the Anglo-Catholic tradition in the Anglican communal worship, which is being picked up, consciously or unconsciously, in modern liturgical reform within the Anglican Communion. Liturgy as contained in the 1989 Prayer Book is inspirational, it makes room for praise and worship.

The Prayer Book was intended to contain all that was necessary, i.e. for daily worship and the occasional offices, a catechism setting out what a Christian should believe and be, the Ten Commandments as the basis of Christian behaviour both towards God and towards man, and the litany, the Athanasian Creed, the thanksgiving of women after child birth, forms of prayer to be used at sea and on the anniversary of the day of

ascension of the reigning sovereign and service of the Ordination of deacons, priests and bishops. The Prayer Book is a very good tool, meant to meet every occasion. It needs nothing but the Bible to go with it. With these two books, the parish priest could conduct his service everyday, and, indeed, the Prayer Book has been used daily in Cathedrals and in most parish churches (Mokwele 1988:45).

Christian worship is not primarily about going to church. It is really concerned with the way in which we live our life in the world day by day, showing our care and love for others, and displaying the nature of our faith by the life we lead. All along we need to recognise that other Christians and non-Christians have different ways of serving and loving the Lord. Though affirming the truth of the gospel as we have received it, and being eager to commend it to others, we have to appreciate that many people have found other ways to understand the meaning of life and the nature of the transcendent reality, which we call God. In the long run the Christian way of life can be commended to others mainly by the way we live it (Suggit 1999:37).

Having looked into the Christian way of life, the researcher would then go further to illustrate what one has discovered in the occasion of the veneration of ancestors. According to some respondents, ancestors are regarded as their gods. I came across an incident where a family was planting a “Lehwama”. A “Lehwama” is a green grass with thick leafs, in the form of a flower, normally found in the veld. In this ceremony, they plant this flowery plant in their “lapa” or garden in a special way. First they collect soil from their fathers’ and grandfathers’ grave. Then, when they plant it, they mix this soil with the blood of a goat, which has been ritually slaughtered, it then becomes god.

According to Mbiti, libation and the giving food to the departed, thus at the graveside (or as in this case at the “Lehwama”), are tokens of fellowship, hospitality and respect. If this is so, how may one describe the abovementioned incident, in which people venerate or say prayer to symbols? I am convinced that, to them, this practice is equivalent to worship and that is not acceptable (Mbiti 1968:9). Some respondents do not understand the difference between veneration and worship. We only worship God The Almighty (Deut. 6:4).

The soil from the graves symbolises the “living dead”, “badimo”, “iminyama” or “amadlozi”. Setiloane was writing about his own experience in his book about God, “The image of God among the Sotho-Tswana”. My study has been conducted among the Northern Ndebele and some of the Sothos in the Limpopo Province. He believes that the service which is being rendered to “badimo” is in fact of the same quality and level as that rendered to one’s parents while they are still living (Setiloane 1986:18).

The church is obliged to show all humanity the glory of being a Christian by living what it preaches. The Christians should understand that worship is God’s instrument for ministry and priesthood, and that Christians are by virtue of their calling obliged to help those who claim that their ancestors refuse them to participate in Christian worship.

It is the Christian obligation to teach all the people who have no faith in the Living God that Christ’s work concerns their fathers and ancestors, even though they did not know Him during their lifetime here. We need to say “His death was not only for us but also for all humanity. God is God of the dead as well as of the living” (Krass 1974:99). Those who are dead, to us they are alive to God (Matt 22:23-33). Sangomas need to be converted to Christianity, thus making them aware that only Jesus Christ has the power of healing. All those with the gifts of healing are merely chosen as instruments of the Holy Spirit (Daneel 1987:60).

The reaction to the church’s failure to satisfy the needs of the indigenous people has been a partial or total reversion to the basic doctrines of the indigenous African religion. In this situation, humankind seeks their salvation in the “glorious” past and the religion of their ancestors (Oosthuizen 1968:132). The ancestor cult is therefore once again being accorded precedence by non-Christians and even by some Christian movements (Ledwaba 2000:45).

The credibility of mainline church ministers is severely undermined in the eyes of black people when they publicly condemn traditional healers, and privately use their services in times of emergency or need. The reaction of many black people to this kind of hypocrisy has been to break away from the mainline churches and establish their own independent churches in which they can freely consult traditional doctors openly and without fear of destructive criticism or excommunication. The bizarre situation is made

even more ludicrous by the fact that the medication used by both black traditional doctors and western doctors are often derived from the same sources or are chemically similar.

It is a sad truth that Europeans, in their arrogance, have imposed their own modes of thought, action and belief on indigenous people over the world and that many people of European origin (and those who depend on them for patronage) continue to do so even now. There is nothing intrinsically superior in European modes of expression, either in religion or in any other sphere of life. It is only now that the church is beginning to realise that the lack of well-educated indigenous leadership is because of the arrogance of the white church leaders. There has been no attempt to indigenise worship; everything done has been prescribed by way of superiority attitudes of the European. This has caused great pain and suffering in the lives of colonised indigenous people and (even worse) that the gospel itself has been critically undermined by the cruelty and insensitivity of many members of the mainline churches to traditional forms of indigenous expression all over the colonised world (Ledwaba 2000:48).

Worship includes preaching, it is the second mode of the word in worship. The church's preaching is the Word of God in a derivative and tertiary sense. It is derived from the secondary sense, the Bible, which, in its turn, is derived from the primary sense, Jesus Christ (Abba 1957:61). However, preaching proposes to make men different, thus seeing life from a different perspective. The preachers are by virtue of their calling obliged to encourage hearers to worship God in spirit and in truth.

6.9 THE MINISTRY OF THE WORD

Christian worship is at once the Word of God and the obedient response thereto. The Word is nothing less than the self communication of God – God coming to us, meeting us in judgement and in mercy, imparting Himself to us in redeeming love; thus God in His revelatory action (Abba 1957:45).

The Anglican Church in Limpopo Province has made little or no attempt to train theologians, this is very true, there is a clear prove that there is a wide gap between the European priest and the African one. The standard of preaching is very low compared to

their counterparts. Furthermore, the few who have been trained have received this instruction in Western cultural situations, they are tempted to criticise the indigenous way of living.

The Anglican Church has been planted in this area about one hundred years ago. Among the Northern Ndebeles Western Christianity has not done anything fundamental to develop the indigenous leadership, and have also neglected the fundamental task of relating the gospel message to the political, social and cultural milieu of the Northern Ndebele people. According to Fashole-Luke, “Conversion to Christianity must be coupled with cultural continuity” (Fashole-Luke 1974:135).

Preaching is very much a part of the celebratory nature of worship. The Community of Faith celebrates the presence of God’s Word. The Good News is cause for celebration; it should be given with enthusiasm. Preaching is very different from delivering a lecture. It is not intended to amuse, but to edify, and help the hearers to come to a greater understanding of what God is about in their lives and in the world around them (Montjane 1992:35).

The reason why the Word of God should be preached in indigenous languages is that the sermon should be clear, pointed and unequivocal. It is not primarily intended to be a theological discourse for raising problems of faith for the community of faith gathered. It should be to assist the faithful to appropriate their faith and give meaning to their faith for faithful living in the world.

Sermons are not preached in vacuum. They are a message to a particular people, at a particular time, and at a particular place, with a specific aim and history. Just as Jesus Christ, the Word made flesh, entered history at a particular time, to a particular people, at a particular place, so the Word of God preached should touch those who listen to it, and be able to draw from them a response. The sermon should bring into reality the presence of God. It is the living Word in the midst of the congregation (Montjane 1992:36).

It is very important to encourage all believers to be vested with the knowledge of the Word of God. Every believer must pass on the power of Christ, which has come into his

own life. He must express his faith in loving action, and in this way communicate it to others. We are all priests, in so far as we are Christians, but those whom we call priests are ministers selected from our midst to act in our name, and their priesthood is our ministry (Taylor 1983:23).

We, like Paul, are to describe ourselves as servants of Jesus Christ, called to be apostles, set apart for the gospel of God. With his credentials as a Christian and as an apostle firmly identified, Paul aligns himself with the prophetic tradition in call and in service. According to Paul, “ministry in the early church always develops around building up of the community through preaching, admonition and leadership” (Doohan 1984:130).

Preaching is closely linked to the centrality of Scripture. The preacher speaks to God and, from the scriptures, by the authority of the church, to the people. Four items are vital in connection with preaching: the power of God, sources in Scripture, authority from the church, and relationship to people. We do not preach out of our own, but through the power of God. However, through the power of God our voices have the power to heal and reconcile (White 1990:158).

Preaching is a form of communication based on the conviction that God is central in the process. The connection between the preacher and the sermon is the only thing that can convince the listeners that the preacher is not an actor, engaged in an activity that does not make a difference to life. The preacher cannot convince others that Christ makes a difference without being personally convinced. Personal conviction is part of who the preacher is, and should be apparent in the pulpit or where ever he preaches from (Montjane 1992:38).

Preaching is a humbling experience. According to Stott, “What scripture lays upon us instead is the need for a proper combination of humility and humanity, the humility to let God be God, acknowledging that He alone can give sight to the blind and life to the dead, and the humanity to be ourselves as He has made us, not suppressing our personal individuality, but exercising our God given gifts and offering ourselves to God as instruments of righteousness in His hand” (Stott 1975:128). There is no other God, He kills and makes alive, and He wounds and heals (Deut 32:39).

The church's survival depends on reinforcing memories and hopes. Worship is indeed an "epiphany of the church" through the recapitulation of salvation history (White 1990:157).

Baptism and proclamation give the church vast resources for tasks of spiritual formation. Proclamation in preaching and spiritual direction is something like the teaching of a primary language, and language is one of the most obvious and foundational aspects of any culture (Clapp 1996:106).

The church is a witnessing fellowship living in the world for the sake of the world. It is not of the world, but it is in the world. Hence it is never the business of the church to withdraw itself from the world. Rather it is to find its mission in the world, while refusing to identify itself with anything that is of the world and the spirit of evil. It is called upon to go to the depths in its identification with lost mankind, having one goal namely the evangelisation of the world (Anderson 1961:2547).

For the Christian, all men are equal in the sight of God, there is no chosen people, no privileged race or class, no one community whose fortunes are more important than those of another. All persons and all people are invited to the working out of God's purpose, and therefore the historical process is everywhere and always of the same kind, and every part of it is a part of the same whole (Sanneh 1990:45).

All the people, regardless of race or nationality, need to be encouraged to regard the Lord's patience as an opportunity to be saved (2 Peter 3:15), for He is patient with us, not wanting anyone to perish, but everyone to come to repentance (2 Peter 3:9). It is important that the gospel should be communicated to all cultures, thus spreading the good news of salvation in Christ (Kritzinger ea 1994:132).

There must be personal repentance, conversion and commitment to Christ and His kingdom, and also involvement in God's plan for the whole world, and in its total salvation. If the gospel were preached in this way, the church's evangelism would be more fully integrated with its mission. The preacher must try to set goals in order to measure the growth of his ministry of the word. This is the ministry of bringing Jesus to

others by showing and sharing the loving concern of the Lord for them with sensitivity and discernment, humbly and faithfully reaching out (Gregorowski 1992:261).

The ministry of the word is the message of God to all nations and to all human religions. The way to God's kingdom is through repentance and faith in Christ. "But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrew 11:6). Our mission is to communicate this message to all people in word and deed. This is possible, because the spirit of God is already at work among other nations and in other religions. He prepares the way for the acceptance of this message (Crafford 1996:36).

6.10 CHRISTIAN LIFE (DEATH AND FUNERALS ETC)

The church's adherence to the Bible as her unerring guide in matters of administration and general worship, is noteworthy, but more especially to the healing ministry. Healing is the "making whole" of the human. It includes both physical and spiritual healing and is usually performed by the laying of hands and anointing with oil (James 5:14-15).

The healing of sickness and other forms of human brokenness is the central motif of the New Testament. Nearly one fifth of the four gospels contain stories that relate to Jesus' healing activities. Salvation is understood in the New Testament as being a kind of ultimate healing. It is the healing that makes spirit centred wholeness possible (Clinebell 1991:61).

The concept of the wholeness of life is important, particularly in counselling those suffering from Aids, and those whose families have been struck by death. Death is cruel, it is also very costly, particularly to those who could not afford to take out "Life and Funeral" policies. The church needs to develop a culture against overspending, like expensive coffins and expensive food.

In some instances the priests and church councillors become the accomplices in increasing overspending, because they are given delicious meals on the pretext of their positions of officiating at funerals. The church needs to influence bereaved families to

understand the problem caused by overspending at funerals, and, instead instill a culture of simplicity. New rules for behaviour and morality should come into being.

The African customs and culture around death and funerals need to be revisited. Normally a beast has to be slaughtered and because of so many visitors, the bereaved family find themselves obliged to cook a lot of food. They spend the whole week cooking for a multitude of people; those who dig the grave, called “Diphiri” also demand more food. This kind of culture needs to be discouraged (see Mbiti 1969:146).

Aids seems to be here to stay, and is already causing many deaths. Therefore the Christian community, by virtue of their faith, need to encourage the community to comply with the rule of self-discipline and intercession. Intercessory prayer is to pray for the world and its people, thus praying for the penetration of the Spirit in the world, for the conversion of the hearts of people, for changes in societal structures, for reconciliation in conflicts, for wisdom, for a concern for people, for vision for those in authority on the various levels of political and social life, and for new hope for all the oppressed, the dispossessed and the homeless, who in their needs may confidently look for God. The church prays for them, well aware that thereby she does not shift her own responsibility onto God. Her deeds will demonstrate whether her intercession is seriously meant. But we are firmly convinced that God’s love and power far exceed ours, and therefore we plead for what is his cause first of all (Berkhof 1990:421).

According to St Paul we have to bear one another’s burdens, but that is unfortunately not always the case with Christians (Gal 6:2-3). There is a very bad habit emerging around funerals. Most of the men buy a lot of liquor to drink after funerals. It is called “after tears”. Why not contribute that money to the bereaved? This culture needs to be challenged by all members of the community, especially the Christian community. These habits do not differ from the previous after death rituals and graveside libations (Steady 1978:153).

The Anglican Church in Limpopo has to strive for the right thing, to make an objective study of the movements and learn the secret of their position as living sacrifice, and also to avoid the pitfalls with which the way of salvation is blocked by unacceptable practises of spending too much for funerals. The indigenous leaders would be obliged to

discourage the overspending because they are part and parcel of the community. It is the duty of the church to help Christians to come to a real concern for those who are suffering because of Aids. The death rate is very high. In the end we are going to become a very poor nation. Help should be afforded them through evangelistic preaching – preaching which is communication of the Gospel, commending the Saviour, and inculcating Biblical truths in such a simple, direct and challenging way as will make them hear Jesus Christ speaking to them.

If the Christian leaders could live what they preach, there would be wonderful changes. For example, the members of the International Pentecostal Church (IPC) of the late Frederick Modise have embarked on very cheap funerals. They only serve juice and bread and use cheap coffins. They were despised by the mainline churches for this action, but they have now won the favour of many people.

There is much training required in this direction. Leaders of all church structures are to be involved. According to Idowu, the ministry of literature is indispensable in this enterprise. Christianity is closely bound up with the teaching of the Bible, and it is necessary for the proper grasp of it, as well as growth in its knowledge (Idowu 1965:49). In the matter of thorough training for church leadership it must be remembered that the laymen and women are vital for the life of the church. Hence the Diocese of St Mark the Evangelist is concentrating on the training of the laity. Biblical and theological training should be given to all members.

Death is something that concerns everybody, partly because sooner or later everyone personally faces it, and partly because it brings loss and sorrow to every family and community. It is no wonder, therefore, that rituals connected with death are usually elaborate. Mbiti (1969:147) also describes the other ceremony which follows about a year later, the ceremony known as the “calling back of the soul of the departed to his own people”. This is usually done only for men and women who were married before dying. At the ceremony, all the relatives and friends are gathered for a big festival and dancing. Beer is made from grain grown after the man’s death, and from seeds obtained outside the homestead (Mbiti 1969:147). However it is even better than what is taking place today. Presently the family unveil a tombstone. Everything is expensively done, and is also accompanied by the use of beers and spirits.

A Church is in itself a culture, changing and ideally growing, sometimes correcting itself, sometimes finding itself corrected by others, but never pretending that it can or should want to withdraw from history and society and public affairs. What is important, the church lead by example, thus developing a culture of responsibility, teaching the community to adapt from the above wasteful cultural acts. Thus constantly and diversely interacting with aspects of other cultures (Clapp 1996:177).

Christians benefit from challenges, regardless of the fact that we would like every Christian be growing aggressively in Christ (2 Peter 3:18). The truth is that we are not; others are reared as spiritual babes. For example, men and women who choose to buy liquor in order to drink after funerals, and those who fail to develop the culture of caring for the sick, particularly the victims of HIV/Aids, are not showing maturity in their Christian lives. However, there are those who are hungry for a greater sense of purpose and progress in their lives. Rather than just dumping information about the needs, it might prove more effective to communicate this message to all people in word and deed. This is possible because the spirit of God is already at work among other nations and in other religions. He prepares the way for the acceptance of this message (Crafford 1996:36).

6.11 THE NEED FOR INDIGENOUS LEADERSHIP STRUCTURES AND TRAINING FOR LEADERSHIP IN INDIGENISATION / INCULTURATION

The need for inculturation is predicated on the plurality of cultures that are present in the world, and the fact that the Christian faith has to be re-thought, reformulated and lived anew in each human culture (Ledwaba 2000:90).

Inculturation has always been easier in African congregations where they are not beholden to overseas contacts and to the financial resources of their international mother churches. The descendants of the colonists have not as yet heartily accepted the leadership of indigenous people. There is still much to be done. The Anglican Church in the Limpopo Province is the victim of the circumstances. Inculturation reflects the pluriform character of contemporary Christianity itself (Bosch 1991:447).

According to Oosthuizen, “the missions did little to develop indigenous forms of self expression in liturgy, in music, in theology and in pastoral work”. Mission is not propaganda, a platform for ideas, but “when I help somebody else to give his own response and his own form of obedience to the message, it is mission” (Oosthuizen 1968:221). However, one must lead by example. It is often not the case; most do not live what they preach. Inculturation only becomes possible when the churches practise with full understanding the activities of the Christian life. The church should be one the world over, and yet be naturalised (inculturated) according to local cultural variants in every different land and among every different people (Oosthuizen 1968:221).

The CPSA in the Northern diocese needs to develop an indigenous leadership in order for young local churches themselves to grow. According to the first bishop, the Limpopo Province is unevangelised, with unreached people, and in order to remove the situation much teaching is required. The authorities of this diocese should encourage the spirit of learning among the priests and the laity (LeFeuvre 1990:71).

Throughout the history of the church individual Christians have challenged the accepted ideas of their society, and have refused to “conform” to its laws when they believed that these cultural ideas and laws were contrary to the law of God. This is one of the continuing tasks for every Christian – to be shaped and moulded by the patterns and values of Christ rather than the values of the surrounding world (Taylor 1983:42). This problem of cultural ideas has been discovered to be one of the causes of the exodus from the mainline churches to the African Independent Churches.

The Mandebele of Limpopo Province, in particular those of Mashashane, were converted by indigenous men to Christianity. As already related, the death of Kgoshi Maraba II inadvertently and indirectly contributed to the emergency of Christianity in Mashashane, because those who took it upon themselves to avenge the death of the abovementioned chief who was killed by the Voortrekkers, were converted in the Cape, and came back to plant the church in Mashashane. These Ndebele pioneers of the gospel preached reconciliation among the Mandebele of the Limpopo Province (Ledwaba 200:15).

No attempt was made to translate the Scriptures into Sindebele; they had to preach the gospel in a foreign language. This language is marginalised and is not written or taught in schools because of the lack of orthography. Some, however, are struggling to develop an orthography. They are also committed to the translation of the Bible, already the four gospels and the book of Acts have been completed, and the process of printing is done through the Bible Society of South Africa.

Mr Lusidja Fred Ledwaba, a retired teacher and former inspector of schools, has taken the initiative. He is a member of the Uniting Reformed Church in Mokopane. He has translated some hymns from the “Hosanna” Hymnal and “Lifela tsa Sione”. The contribution made by Fred Ledwaba and others is relieving the tension within some of us, and to the Ndebele Christians, thus being transformed into an authentic African Christian Community.

6.12 INDIGENOUS LEADERSHIP STRUCTURES

The witness of the Church is aimed at a radical change of all structures of society which dehumanise people. Therefore, to develop leadership structures, the church needs to consider a leadership vested with general knowledge that could make the leader an asset to the whole community, thus one who can be of service even in social activities.

Leadership with vision. Vision is striving to get God’s view of what lies ahead, a roadmap of where God wants to take your church in ministry. The leadership structure within the indigenous context should be developed according to that vision which lies at the very heart of Christian leadership. A leader is a person who influences God’s people to accomplish God’s vision.

The reason that there is a need for indigenous leadership structures, as well as an indigenous Christian theology, has often been misunderstood. The gospel is to be proclaimed culturally, hence leadership must emerge from within the indigenous community in order to cope with the cultural environment. Our cultural environment provides security and meaning for our lives (Taylor 1983:41).

I do agree with Mbiti (1974:73) that to promote Christian faith, the community will have to formulate a more inclusive theology, for its members are obliged to personalise their faith, and as they seek to do so, they need an ideology that is specifically “African” and which can appeal to the cultural traditions of African societies, after the impact of divisive influences of Western feelings (Pretorius 1987:66). It is very clear that there was a need for indigenous leadership structure to emerge. Mission theology need to be studied in the indigenous context, in order to develop a more mature indigenous organisation and leadership.

Knowledge is vital here, because Christianity is found upon the personal knowledge of a personal saviour. It is very important to further train the present leadership. The Christian knowledge comes through faith in Jesus Christ and communion with God through constant prayer and meditation. It is deepened and guided by intelligent study of the Bible and its great themes. Inspiration and knowledge must be controlled and guided by the discipline of mind and spirit (Idowu 1965:37).

The role of the Christian church must now surely be to put an end to all those forces which mutilate God’s people and that destroy life. The indigenous communities are seen as a threat to those who are in leadership position, particularly when coming to the question of indigenous leadership.

The most important thing in our Christian life is growth. Churches grow because of certain internal spiritual characteristics, because members desire to grow and prioritise and strategise for such growth, because of the leadership. The development of indigenous leadership is one of the factors that will affect growth. The process towards growth requires training and commitment.

In every field of life skills are a priority. In this regard the church cannot be left behind. The church is by virtue of its calling obliged to be witness to the world (Acts 1:8). Therefore leadership-training programmes in specialised ministries grow inside and outside the church, with boards, budgets, plans, finances, building, and programmes (Van Engen 1995:43).

Effective ministry calls for an indigenous structure. The training of church leaders needs to focus on the spirit-led administration which is an absolute requirement at all levels. A leader vested with administrative knowledge will be able to train local church leaders, council members, presbyters and all other church structures. The leader needs to recognise that each member has something to contribute to the learning process of indigenising the leadership, help them to gain new insights and new understanding.

The most important thing is that the communities need to encourage one another to place their trust not only in the mission of God, but also in the God of the mission. Mission is completely and fully the work of God. It is His work that He has carried out and is carrying out to the world. It is above all the work for which its propagators need to be trained.

The concern for worship and justice has taken many forms, all with a common factor of stressing the individual worth of every worshiper. This involves respect for the varieties and gifts of different people as legitimate expression of Christian worship, thus inculturation. The training of indigenous leaders should include the reality of accepting diversity as one of God's gifts to humanity, and willingness to incorporate such variety in the forms worship (White 1990:38).

The Anglican Church has a problem as far as training for the clergy is concerned. Few priests have been trained at St Pauls and St Peters Theological Colleges, but the majority have studied through TEE College, a correspondence college in Johannesburg. It offers good tuition, but the church must seek out leaders, win them if they are not Christian, and give them the scope for leadership in spiritual matters, so that the groups that are forming may have a Christian orientation. It would be helpful for each Christian Community to identify natural leaders and encourage them to be trained. According to Tippet, "the role of the missionary is to recognise the natural leaders, open facilities to them and support them" (Tippet 1987:209).

If the indigenous Christian set out to win others and incorporate them into the group, there are certainly opportunities for growth. What is required amongst themselves, is support of those in leadership. Those who have been entrusted with leadership positions should be made to understand that the call to discipleship is a call into God's reign, and

is as such an act of grace. It requires a true commitment to the carrying of the cross of our Lord Jesus Christ (Matt. 10:38).

6.13 TRAINING FOR LEADERSHIP IN INDIGENISATION / INCULTURATION

Training is the development and imparting of knowledge. In this paper training refers to indigenous leadership to become effective leaders who will be productive over a lifetime with a dynamic ministerial philosophy. The whole purpose of ministry is for the fulfilment of God's plan of salvation for the world (Krass 1974:96).

A trained leadership will be able to train others. Theology persists in challenging the church to become what, in Christ, she already is, and to cease being what she reflects in practice (Bosch 1980:22). Adults need to learn more about the Kingdom, how to preach it to the entire world for a witness to all nations. Theological training by extension programmes has enabled hundred of office-bearers from many independent churches and from the mainline churches. The college has contributed much constructively towards effective leadership. The need for recognition and more effective leadership through theological training is a major requirement.

Everybody should be encouraged to upgrade themselves, also spiritual leaders. The researcher feels that there is a need for the development of indigenous leadership, trained alongside the most successful theological training programmes. A poorly trained leader may not be acceptable to the present Christian community and the unevangelised educated community.

The church has a role to play in its preaching, thus preaching liberation from sin, death, the law and demonic powers, as well as liberation and justice in human relations. Hence it is important to develop Christian knowledge. The point made by Dickson (1984:103) is important: "It seems to us that the Church's membership should be made aware of what its leadership is doing in matter relating to the policies of the government, for this policies affect the lives of the people who are the church's charge". See, for example, Archbishop Ndungane statements on the government policy about HIV/Aids and the

eradication of poverty. He is a man vested with Christian knowledge and highly acceptable to the Christian community.

There is great hope that things will shape up positively towards the development of indigenous leadership. As already mentioned above, Bishop Martin is throwing his energy on the development of ministry in the Diocese of St Mark the Evangelist. What he requires is support and encouragement to meet this challenge of effective Christian leadership.

6.14 BISHOP JOHN W COLENZO AND INCULTURATION (1814-1883)

John William Colenso was born in 1814 in Cornwell, England. At the age of nineteen he entered Cambridge, where he excelled in mathematics. In 1837 he was ordained as a deacon and, upon his marriage in 1846 in Norfolk, decided to enter the mission field. He was assigned to the Southern tip of Africa, to Natal. Arriving in Natal, he was already expecting to find that the Zulu people had an experience and understanding of God through nature, and he was excited to listen to what they had to say about it. He understood the essence of Christian life to consist of ethical behaviour towards one's fellow human beings in general (Draper 2003:110).

In 1853 Colenso (1814-1883) was consecrated bishop of Natal, a man whose vision was to serve both the white settlers and black inhabitants. According to Pillay et al (1991:252), Colenso's "Ten weeks in Natal" addressed the hermeneutical problem of cross-cultural mission work. He took up a bold stance against equating English culture and civilisation with Christianity.

The incarnation of the gospel into Zulu culture was a step towards inculturation. Bishop Colenso's attitude could be regarded as a contribution towards the training of indigenous leadership at all levels. His openness towards the questions of Zulu Christians led him to record his critical understanding of the Pentateuch. Thus a missionary orientation led to a sad schism in the Anglican confession in South Africa (Pillay et al 1991:253).

Bishop Colenso had decided to incarnate the gospel into Zulu culture. Among other things, Colenso allowed Zulu men and women who were part of a polygamous marriage to be baptised, although he discouraged them from entering such marriage after baptism. It was this in particular that made the English members of the Anglican Church very unhappy.

Bishop Colenso and Bishop Gray of Cape Town could not come to terms, because Colenso disputed Gray's action of censure in court. In 1865 the court ruled that Gray has acted *ultra vires*, hence Colenso was reinstated as Bishop of Natal. Colenso played an important part, especially on the relationship between the church and colonial authority in Christianising and civilising the "natives". This was an important action taken by a man of God (Saayman 1991:44).

The controversy went on for many years, even after his death. However, in recent years the famous bishop of Natal has been largely vindicated. Inculturation now dominates the theological agenda in the church.

Colenso's close and sincere contact with Zulu culture, as well as his personal experience of what was done to Black people in the name of Colonialism, caused a serious change in his position, a change typical of a person of great integrity. His concern for the value of African culture and tradition is highly appreciated by all those who strive for the development of indigenous leadership and inculturation.

It is pleasing to note that Colenso came to Africa with the belief that truth was to be found in all religions, a belief which he retained to the end. The understanding of God as the Father of the whole human family is a conviction that had already become firmly rooted in his thinking, largely influenced by the writings of and friendship with Fredrick Maurice, who was a Christian socialist and theological universalist, who believed in a universal brotherhood of man and Fatherhood of God (Draper 2003:261).

According to Saayman, Colenso was a saint without any shortcomings. But as a human being he must have had many. Saayman says this because Colenso left us a valuable theological heritage which we can reclaim for liberating our mission today (Saayman

1991:47). His life remains an inspiration to those committed to a creative dialogue and fusion between the descendants of the colonists and the indigenous people of this land.

Inculturation refers to that process whereby the basic core doctrines (which represent the essence of the Christian faith) and historical forms of Christian ritual and government, which originated in the Middle East and Europe, are reconstituted according to the cultural and customary forms of an indigenous people, who were originally introduced to the Christian faith by missionaries during the process of colonisation of the “New World”. The “indigenous people” referred to above, are people like those African people who historically lived and still do live in the Limpopo Province (Ledwaba 2000:2).

The decision of Bishop Colenso to incarnate the gospel into Zulu culture has contributed to the translation of the Bible into different languages. Also the Northern Ndebeles whose language is one of the marginalised, have put their heads together and have come up with an orthography that works.

The researcher, an ordained priest of the Anglican Church, is a speaker of this marginalised language, and he is in a dilemma. Most of his congregants speak “Sindebele” as their mother language. The problem is that he conducts / leads worship in Northern Sotho, but preaches in “Sindebele”. Time has come that each and every believer should at all cost propagate the gospel in his own language where possible. That is a way to make inculturation possible to all. One is obliged to agree with Isichei in respect of cultures and ethnic identity (Isichei 1995:331).

According to Schreier (1985:5) inculturation, as a noun, is often used in this shift in theological process as well, much as with the social-science concept of inculturation. The case of Colenso’s inculturation, adapting himself to the Zulu culture, is important primarily as an early example of a history that is only now has begun to be written, indeed whose existence is only beginning to be acknowledged by those whose desire is to strive for the indigenisation of leadership structures.

Indigenous theology emphasises the fact that theology is done by and for a given geographical area, by local people for their area, rather than by outsiders. It aims at focusing upon the integrity and identity of the enterprise

The researcher is motivated by Colenso's character, a man of great personal charm, with tremendous enthusiasm for mission work and a deep concern for the poor and the underprivileged. His love for the African people were their defence against exploitation and injustice. It is encouraging to learn that he learnt to speak Zulu well, and also translated and printed the Bible, a dictionary and grammar and school books in Zulu (TEEC Course 354A : Unit 22:50).

Translation models are generally the first kind of model to be used in pastoral settings. It is true that pastoral urgency demands some kind of adaptation to local circumstances in ritual, in catechesis, and in the rendering of significant texts into local languages. Hence the researcher feels that the translation of the Bible into "Sindebele" would be one of the factors leading to the development of indigenous leadership in the Limpopo Province (Schreiter 1985:7).

Bishop John Colenso (1814-1883), tried to build up mission work among the Zulus in the diocese of Natal. He contributed constructively towards leadership development by writing books of biblical criticism which were in some respects ahead of their time. Though he was found guilty of heresy and deprived of his diocese. However, his sentence was reversed by a State Court in England. The above incident led to a schism in which he and the "Church of England in South Africa" separated from the Church of the Province of South Africa.

6.15 CONCLUSION

Indigenisation and inculturation are the order of the day. Much more common today is a notion of culture that is all embracing, the matrix of every human attitude and linguistic expression (Bevans 1992:36). In promoting the Christian outreach evangelism, the message of Christianity is always inculturated, and rather than finding an essential core, one must find a way of discerning cultural patterns that incarnate or can incarnate Christian existence and meaning (Bevans 1992:36).

The fact that every culture can learn from every other, and the present can continue to learn from the past, points to the reality of developing indigenous leadership. Learning from Bishop Colenso's struggle towards inculturation is an encouragement for those who believe in ongoing learning.

The churches need indigenous leadership at all levels. The lack of it in the highest decision-making bodies means that the churches themselves will never become indigenous. It is unfortunate that some Christians by becoming Christians feel cut off from their own way of life, their families and their community. This practice is clearly reflected in the life and practice of the members of the Pentecostal International Church (IPC) of the late Revd Frederick Modise. They cook their own food at funerals and also distance themselves from members of the society in many respects.

The Christian Church teaches that Christ died for all people and that his death has broken down all barriers and status, sex and race. African Christians, some of them were as well-educated as many whites, are capable of leading their own congregations. They have the wisdom and insights of their own culture to contribute to the church. If all priests, Black and White, were given the same spiritual gifts and authority at ordination, the indigenous leaders would be afforded the opportunity to lead with confidence. This would reduce frustration and the exodus from the mainline churches to African Independent Churches.

The development of indigenous leadership in the Diocese of St Mark the Evangelist, and the involvement of these leaders in all structures of the church would promote Christian faith and knowledge. A wisdom theology will likely be developed in those cultures that have maintained their important rites or passage (Schreier 1985:87).

CHAPTER 7 : GROWTH AND LEADERSHIP DEVELOPMENT IN THE NORTH

7.1 THE GROWTH OF THE DIOCESE OF ST MARK THE EVANGELIST

The Church of the Province of South Africa in the Limpopo Province experienced a tremendous growth since 1988, when the newly elected First Bishop was consecrated,. The purpose of this chapter is to highlight some of the important issues which contributed towards its growth.

It is important to learn more about those who struggled to plant and nurture the Diocese of St Mark the Evangelist, which became a source of inspiration to the Anglican Communion in the Province of Southern Africa. This is to encourage members of the Anglican community who are interested to see vibrant congregations, and are committed to church growth.

The way in which Anglicanism differs from other expressions of the Christian Faith is shown in its desire to remain true to the teaching and tradition of the Church throughout the years. It allows a certain flexibility in response both to reason and the context of the present day. The ancient creeds of the church have always had a place both in expression of the church's teaching and its worship.

In this chapter the researcher will try to show how Anglicans are striving to correct the mistakes of the past. This is especially important for those Anglicans who have been involved in the past struggles for liberation from oppressive regimes. The struggle against apartheid nearly destroyed the co-operation among Christians of different cultural affiliations, and the understanding of the nature and dignity of human beings as such.

The Diocesan vision focuses on mission and evangelism and outreach because there is a concentration on unevangelised peoples within the diocese. Churches have to be planted and disciples made, and the oneness in the love of Christ be celebrated, so that the Church becomes a visible model of God's ability in a divided society.

A leadership should be nurtured in the Church, a leadership that could lead to personal effectiveness, towards worship and solid teaching. The role played by community clergy within the parishes is a wonderful contribution towards this goal. The church, united with Christ, keeps on travelling along the way to its destination, knowing that it does not have all the answers to the problems of human life, or even to God's dealing with the world, but constantly expecting that the Holy Spirit will indeed lead it to new discoveries about its purpose and mission.

Bishop Martin Breytenbach, present leader of the Anglican Church in the Province, writes encouraging messages of hope. His concern is to change the attitude of conservative Anglicans who still resist change. Most of his messages are very constructive towards growth in the life of each believer. According to him, the life of a believer is also a journey in which, through worship and fellowship with other believers, one can discover more about oneself and the wonders of God's grace, and respond in love and loyalty, to the demands of the gospel.

We shall explore how people of this diocese can make a difference in society. Because the Christian life is meant to be lived in the community of those sharing the same faith, we are called to make our own distinctive contribution to the common life. The leadership is encouraged to develop the skills and Christian knowledge of all, with the hope of reaching out to the unreached. In trying to understand the diversity of our religious experience, and formulating our opinions on moral issues we must not be allowed to rupture the faith which we hold in common, and which we and express in our worship.

As Christians we have a duty to lead others into a closer relationship with God, therefore all the leaders of the various churches have an obligation to God to promote unity. They must open their hearts and minds to the influence of the Holy Spirit, and allow Him to control their every word, thought and deed, thus to grow in faith, in grace and knowledge (2 Peter 3:17-18).

7.2 THE GROWTH OF THE ANGLICAN CHURCH

The church is a community of believers who show their loyalty to God by their life of obedience. According to Isaiah 42:6 they were to be a light to the nations (that is the Gentiles, the Non-Israelites), and so Israel was thought of as a priest of the world, a kind of sacrament focusing its common life on the presence and action of God in the world (Suggit 1999:2).

The church, the *ekklêsia*, did not start with Jesus. It was reconstituted, or re-made, by him so that it became his church. It is the “body of Christ” (1 Cor 12:27), where “body” refers to the person of Christ. The church is called to be the manifestation of Christ in the world. Since Christ is the representative of the new community of God, this title is a clear indication that the Christian life is not simply a personal relationship between the believer and God, but involves a community of fellowship with him (1 Cor 1:9), and with other believers.

The church can therefore rightly be called a community (*koinonia*) of the Holy Spirit (1 Cor. 13:13), where the phrase refers both to the fellowship created by the Spirit and to the way in which all the members of the church share in the life of the Holy Spirit. The church building is the place where the church, God’s people, meet to express their common worship to God and to recognise who they are, that is, to see themselves as those who depend on the love of God and who are committed to express God’s love in their life together (Suggit 1999:3).

In this chapter we shall be studying the growth of the Anglican Church in the Limpopo Province, but since we cannot study it in a vacuum, this will also be a search for the growth of the whole Christian community.

Indigenous men through their faithfulness converted their own people, and have planted the Anglican Church in this Province. They taught the converts that the gospel of Christ is to help us attain to the fullness of life, which God desires for us. However, it has to be freely accepted, and that involves our obedience to the commands of love for God and love for others, reminding us that our life is bound up with the life of other people. The Sacraments of the church provide us with the assurance of God’s grace and with the opportunity continually to express our acceptance of what God has done for us as they renew in us the grace of Jesus Christ (Suggit 1999:38).

According to Mokwele, the black congregations in the Polokwane East and West Mission Districts have their origins from the converts from the Kimberley Diamond and Johannesburg Gold Mines. During the Anglo-Boer War (1899-1902) these congregations were visited by British army chaplains under the auspices of Pietersburg Parish incumbents, and through the agency of interpreter and lay preacher Mr WM Phaleng (later Father Fuller's guide on a tour of Pietersburg East and West Missions, co-worker at Grace Dieu, and priest). The Black congregation in Pietersburg met in the old Zoutpansberg Printing Office on Sundays, but the venue was also used as a schoolroom (Mokwele 1988:31).

These schooling activities later (1913) became the Khaiso Secondary School under the supervision of Deaconess Alice Snow. It is surprising that more than eighty years have passed before a diocese was established to try and cope with black evangelisation in the Northern Transvaal (Limpopo Province). These congregations grew, and the church spread around Pietersburg districts, thus East, West and South. Father Fuller was in charge of the mission districts from 1920 to 1921 (Mokwele 1988:32-34).

With the increasing developments in the Limpopo Province, the Anglican Church, like other denominations, had to struggle for identity. Mission begins with each Christian, it is concerned about those with whom they live and work each day, and it extends to all people everywhere. God will open their eyes to see new ways in which they can share with others what he had entrusted to them in Christ. It was now up to the Anglican Communion to find ways of gathering its limited resources and making them available to the Lord.

Kgolokgotlha George Ledwaba founded the Anglican Church in Mashashane. He was one of those mentioned above but he belonged to the group which went to work for guns to avenge the death of Kgoshi Maraba II of the Northern Ndebele Tribe (Ledwaba 2000:15). These church leaders of St Andrew Anglican Church at Mashashane devoted themselves to the vision of Gray: "We must plant clergy, build churches, and preach the Gospel".

The Anglican Church had to build other chapels in the Mashashane area and in the entire Limpopo Province, so that they could be in a position to reach out to the unreached and unevangelised people of God. The purpose behind this outreach was to convert the people, propagate the gospel and thereby biblically purify the indigenous culture and communities, and incorporate them into the new Christian community of the mission stations (Hinchliff 1963:45).

The untrained indigenous catechists served the established mission stations and chaperies. The ordained only came once a month, some were visited quarterly. It was a very strenuous ministry. The catechists were men who had devoted their lives to the work of God, thus helping people to honour and glorify God, in order to open themselves to the inspiration which he breathes into our lives. All these have been done without any remuneration. “Every believer must pass on to others the power of Christ which he or she has come to experience in his or her own life”.

Christian theology and life must be worked out amongst the despised, the abandoned and the oppressed, and with them, because the crucified Christ has become their brother, and so brotherhood with the less of his brethren is a necessary part of brotherhood with Christ and identification with him. Theology is contemporary when it is centered on the suffering of the present time, and this means, in concrete terms, that it must be conducted amongst and with those who suffer in society (Gregorowski 1992:14).

Church growth is human action, the strong bearing, the burdens of the weak and introducing to the hungry the bread by which humans live. Nevertheless, God’s obedient servant seek church growth not as exercise in improving humanity, but because the extension of the church is pleasing to God. Church growth is faithfulness (McGavran 1990:6). It is true that church growth follows where Christians show faithfulness in finding the lost. However, it is not enough to search for the lost sheep. The Master Shepherd is not pleased with a token search. He wants sheep found. The purpose of mission is not to search, but to find. The goal is to “Go and make disciples of all nations”. Church growth also requires that obedience be effected. The task of the church was to preach the gospel, but the Anglican Church in the Limpopo Province could not reach out to other parts of the country (McGavran 1980:6).

The people in the churches opened their hearts and minds; hence they brought others in direct proportion to their level of enthusiasm towards the church and its ministries. When people believe in the ministry, their tangible commitment will follow naturally. Increased giving and greater personal involvement often demonstrate that commitment. Personal involvement will lead the church to fulfil its missionary obligation, which is understood as the evangelising of the world (Kritzinger ea 1994:12)

Father Latimer Fuller was born in Leicestershire, England, in 1870. He was educated at Emmanuel Collage, Cambridge, and took his BA degree in 1891. He was ordained Deacon by the Bishop of London in 1893 and priested the following year. He joined the Community of the Resurrection at Mirfield in 1901 and was one of the first three members of that community who came to South Africa to work among the Blacks on the Witwatersrand. Father Fuller was in 1904 asked by Bishop Carter of Pretoria to visit the Northern Transvaal "to explore and see what prospects of opening up mission stations there might be". This was a response to a request by Rev AG Forbes, who was Vicar of Pietersburg, for someone to take over native work (Mphahlele 1978:214).

After reporting to the Bishop in Pretoria, Father Fuller came to Pietersburg again later in the year to scout for the farm. He had the courage to dream of growth and development. What followed was the founding of Grace Dieu, which was already discussed above. Father Fuller CR, believed in the natural goodness of people and the power of the Christian religion. His efforts have made a mark and contribution towards the development of indigenous leadership (Mokwele 1988:28). Some years later the Diocese of St Mark the Evangelist was founded.

7.3 THE ANGLICAN PHILOSOPHY OF LIFE

The Diocese of St Mark the Evangelist was established during the apartheid era. Apartheid and the church were part of a much larger programme than simply relating the message to the churches. Through the power of the Holy Spirit, those committed to the growth of dioceses continued to pursue their objective of planting a diocese in the Northern Province.

The Oxford movement of 1833 brought about a definite swing towards Catholicism in the Anglican Church. The result is that one never quite knows what to expect when you go to an Anglican service in a church where you have not attended before. The reason for this is the great variety of forms of worship and belief found in the Anglican Communion. Today some Anglican services are hardly distinguishable from those of the Roman Catholic wing. The Anglican Prayer Book 1989 has brought some inspiring changes, though some services may be extremely plain. This is the “low church” or Protestant wing. This situation in the church obviously makes for a variety of positions in the Anglican philosophy of life (Mokwele 1988:42).

The Church of the Province of Southern Africa is of a very “high church persuasion”. However, interestingly some of the dioceses are developing what one may describe as the “simple church”. Though using the Prayer Book, they have adopted a different attitude towards the model of their worship. This diocese is one of them. During the “Praise and Worship” time, they are practically charismatic, thus the church grows towards simplicity.

The Anglican philosophy of life is most clearly reflected in the Anglican spiritual tradition, which is essentially the current doctrinal principles of the church. For the church to continue to expand in this diocese, clergy and laity need to be drawn together to assume responsibility for its own affairs. In so doing, the church constitutes itself as an autonomous body, with the full power to make its own decisions without any threat of external appeal.

7.3 THE ANGLICAN SPIRITUAL TRADITION AND THE ANGLICAN PRAYER BOOK 1989

The Anglican Prayer Book 1989 keeps to a fixed liturgy, allowing no place for extemporary prayer or self-devised services of praise and preaching, such as are common in nonconformist churches. It is fundamentally Catholic in that it is based on the writings of the ancient church fathers and the traditions of the church (Mokwele 1988:44).

The CPSA shares in the understanding that the liturgy be expressed in modern language. Not only did it produce the conservative revision of 1954, but in following some of the principles of the Church of England's "The Alternative Service Book 1980", combines fixed forms of liturgy with various alternatives and a certain freedom of expression. Further, in view of the many languages in use in the CPSA, the APB is available in the vernacular version, and it frequently happens that several different languages are used in a single celebration of the Eucharist.

The Anglican Prayer Book contains not only the Daily Offices of Morning and Evening Prayer and the Eucharist, but also occasional offices (baptism, confirmation, marriage, funerals, among others), and a very useful catechism, setting out the fundamental faith of the church in question and answer form. It also includes the Psalms in a modern version, showing once again the connection between the church of the Old Testament and that of the New Testament. The Psalter was not only the great hymnbook of Israel, but was also regarded, by Christians and Jews alike, as the prophetic word of God (Suggit 1999:24).

The Ten Commandments forms the basis of Christian behaviour both towards God and towards man, thus in the Biblical text they specify, the elemental bounds within which the people of the Lord must live. These commandments alone are called the "Words" of God and considered to be direct revelation (Anderson 1961:23).

The Gospel cannot be an ever-changing thing, because it is first of all a statement of something that has happened. It is objective, because it is rooted in historical events. These historical events include the action of God in the history of Israel, climaxing in the life, death and resurrection of Jesus of Nazareth. Through all the ages, up to the time the church was planted in the Limpopo Province, God has acted for the salvation of humanity and the restoration of His whole creation. This is the essential Good News, and evangelism is essentially to make these events and their meaning known, with the accompanying summons to repentance, faith and obedience.

The Prayer Book of 1989 gives a lot for the laity in the congregation to say and to do, it holds up the ideal of "holiness and righteousness" (which are mentioned no less than twelve times in this pages); it is truly sacramental, with all the emphasis upon the Holy

Communion which is verily “the body and blood of Christ” to the faithful (Mokwele 1988:45). The Prayer Book is the expression of this faith, and does not contain in it any thing contrary to the Word of God or to sound doctrine. Although the church does not operate on authoritative governance.

Great power is given to the bishop by the church, who became the chief source of authority in the church. He is taken very seriously in all Anglican teaching. Therefore the growth of the Anglican Church depends on his charge. However he works hand in hand with the “chapter”, which is a body responsible for the administration of the diocese.

The Prayer Book says that where there is any doubt about how the services are to be conducted, reference should be made to the bishop of the diocese. He is to be informed of anyone refused permission to receive the sacrament, he is to give the absolution and the blessing if he is present at any service of Holy Communion. He is to be informed of any baptism to such as are of “riper years”, he conducts all confirmations and ordinations, he is likened to the apostles, prophets, evangelists, pastors, and doctors of the church, and is ordered to be “a shepherd, not a wolf to the flock of Christ” (Mokwele 1988:46).

All this gives great authority to the bishop, whose office is drawn from the “Holy Scripture and the ancient canons” of the church of God. This takes us back to the early church, long before the Pope or Bishop of Rome emerged as sovereign pontiff. Bishops and priests must concentrate primarily on being leaders in mission. They must be faithful to the definition of mission as defined by the Anglican Communion, to proclaim the good news of the Kingdom, to teach, baptise and nurture new believers, to respond to human need as loving servants, to seek to transform the unjust structures of society, to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

The formation of clergy and the continuing ministerial education is a vital issue for the leadership in the life of church. (Ndungane 1998:13). A church that does not provide for dynamic leadership dies on its feet. Qualitative growth is a prerequisite if we are to be successful missionaries in the new age. That is why the researcher embarked on the study of the development of indigenous leadership and church growth. We must pay

attention to both the spiritual and academic dimension of our clergy, as the spiritual leadership of the church is of great importance.

The church needs to develop a fresh understanding of grace as God's loving provision which will move people to self-development and church growth. The saving grace which gets us up and running in God's life, and gives us a glorious future when we wake up after falling asleep in Christ, will give us the necessary wisdom to learn more about the emergence of this diocese and its growth as God's institution of evangelism.

7.4 THE EMERGENCE OF THE NORTHERN DIOCESE

A diocese is an aggregation of parishes and mission congregations under the administrative and pastoral care of a bishop. In Anglican tradition, a "local church" in its fullness is thus not a single congregation, but the common life of all who share the leadership of the same bishop. A frequent goal of Anglican mission is to establish an indigenous episcopate and an independent church, to make its own witness in, and to share the life of each politically independent country where Anglicans are found in sufficient numbers to make this possible.

As Anglicans spread to a growing number of countries during the missionary and colonial expansion of the nineteenth century, it was felt desirable that the Province of South Africa should be divided into a manageable dioceses. Later on the Anglicans in the large central Transvaal diocese of Pretoria came from every community; poor rural, rich farming, refugee camps, squatter settlements, central business districts, sprawling townships, upper and middle class suburbia all over the province of the Transvaal. The diocese of St Mark the Evangelist was created in 1987, and the Eastern Transvaal region would in time become a separate diocese. At the same time parishes were being clustered for increased viability and more effective ministry.

7.4.1 HISTORICAL BACKGROUND

It was reported in the Bishop of Pretoria's charge of 1981 that two motions of considerable importance for the life and future of this diocese were passed. One approved the principle of the division of the diocese, and endorsed the general approach

of the joint boundaries commission in June 1981. The other called the diocese to renew its commitment to an involvement in the fundamental ministry of Christ's Church, thus of mission and evangelism.

In 1982, a decision was taken to proceed with election of a suffragan bishop to replace Bishop Hugh with one who would have Episcopal responsibility in the North, centre on Pietersburg (Polokwane). The November 1982 meeting of Episcopal synod accepted the recommendation to that effect and the "Commission for a suffragan bishop" which was drawn up to parallel Johannesburg's pattern. Bishop John Ruston was elected in March 1983, consecrated in April and would effectively begin his ministry at the end of September 1983.

Before the above action was taken, the process of multiplication and inauguration by the Joint Boundaries Commission and the Diocesan Synod of 1981, had to struggle to find a suitable name for the new diocese, and it would be called "The Diocese of Pietersburg", and that it would come into being as soon as it is practical after the Diocesan "Partners in Mission" consultation in February 1987.

The Combined Archdeaconry Councils' meeting at Christ Church, Pietersburg (Polokwane) on the 10th August 1985, and the Northern Diocesan Development Committee was established. The New Diocesan Centre would be made available for diocesan activities to be implemented. Mrs Leggatt was assigned to attend to the matter and report to Bishop John Ruston. The New Northern Diocesan Committee suggested appointing mini-bodies, which would work on the plans for the anticipated diocese. These would be a Mini Diocesan Finance Board, Mini-Trustees Board and a Mini Diocesan Standing Committee/Chapter. For the time being these bodies would function under the Pretoria diocesan bodies.

The following people served on such bodies and would form a core of the new bodies. Bishop Ruston, Archdeacon Matlala, Archdeacon Mothiba, Canon Schmidt, Mr E Mulaudzi and Mr A Furman. Members of the new bodies would not necessarily have to be members of Archdeaconry Councils, but should be practising Christians, and that they should be well qualified people. A decision was taken that qualified persons be

nominated, and be asked to include their curriculum vitae. A form for this process was drawn and sent to parishes and Archdeaconries.

The kind of persons, who served on the Board of Trustees, would preferably be hard headed realistic type, who knew what it meant to hold other people's money in trust. The kind of professions that needed to be represented were lawyers, accountants and businessmen etc. It was decided that the administrative bodies of the New Diocese would be constituted as follows:

Board of Trustees	=	6-8 persons
Board of DSC/Chapter	=	8-12 persons
Diocesan Finance Board	=	4-6 persons

The nomination forms were to be returned within 1 month of being posted, to the parishes. The forms should also list the characteristics of those required to serve on various bodies.

In the Minutes of the Combined Northern Archdeaconry Councils of the 11th May 1985 was stated that the matter of the Northern Diocese Centre update was discussed. Bishop Ruston and Archdeacon Matlala had meetings with the Hon Dr CN Phatudi and the then minister of Interior. The discussions were fruitful, and they were advised to search for a site in order of preference for 3rd at Seshego, Lebowakgomo and Mankweng. It was finally decided to have land at the edge of Seshego for reasons of infrastructure. However, at the end the Diocesan Centre was at No 29 Devenish Street in Polokwane.

7.4.2 THE NAME OF THE NEW DIOCESE

The establishment of the diocese was reaching its climax, everything that needed attention was getting to a close, with Bishop John Ruston in the leadership. The question of the name of the diocese of the Northern Transvaal was by then receiving attention.

On 18 December 1986 the Bishop-suffragan of Pretoria, residing at 27 Devenish Street, Polokwane, wrote a letter to all members of the combined Archdeaconries' councils of the Northern and Central Transvaal, announcing the Synod of Bishops' approval for the Northern area of the diocese of Pretoria to become a diocese. The date for the

inauguration was envisaged as the 16 May 1987, which he believed will enable quite a number of the bishops to attend that formal inauguration service.

He mentioned that the question of a possible name for the new diocese was referred to the Synod of Bishops for consideration. He went further to inform the members that their suggested names of the new diocese have been placed on record, i.e. Diocese of Pietersburg, or the Diocese of Polokwane, the Diocese of Capricorn, the Diocese of St Peter, or the Diocese of St Paul. He also made mention of Bishop Richard of Pretoria's suggestion that the Diocese of St Mark would be a name worth serious consideration. His reason being that the new diocese has a tremendous evangelistic challenge before it, in that fifty or sixty percent of the total number of people living in this area was "unreached".

Bishop John also reported that at a meeting of the Mini Diocesan Standing Committee for the Northern area of the Diocese, on the 6 December 1986, he gave a report on the Synod of Bishops' suggestion, and it was agreed that they should hold a ballot, seeking if possible to gain a two thirds majority, with more than one ballot if necessary, allowing votes on the following names:

The Diocese of Peter Masiza

The Diocese of Manche

The Diocese of St Mark

The Diocese of Simon of Cyrene

The Diocese of African Saints

He indicated that, with the permission of a number of Mini-DSC members, he would then add to the list of names the name of Diocese of Pietersburg. He rhetorically reminded them of Bishop Richard's reasoning for suggesting the name of St Mark, because he thought it was wise to choose a saint more directly connected with Africa. In his letter Bishop John asked both archdeaconries to vote prayerfully. He urged and motivated the members to study the booklet, *Liturgy 1975 Minister Book*, which would serve as a guide as they continued to consider the names placed on the board. This exercise was very interesting and encouraging as it demanded inner patience, humility and obedience to God and his "inseparable love" for his church (Laurance 1984:175).

The name which all members decided upon was St Mark, and the bishop elect, Philip Le Feuvre, asked the members of the Diocesan Standing Committee to add “the Evangelist”, hence it is St Mark the Evangelist.

The first meeting of the Diocesan Standing Committee was held at Bishop’s House Polokwane, on the 20th June 1987 at 14h00. The minutes read that the interim rules of the new diocese were passed at the Synod of the Diocese of Pretoria in 1986, and that it was necessary for the Diocese of St Mark the Evangelist to hold its synod within two years of the date of inauguration. At its first synod the rules have to be approved. In the mean time the existing rules of the Diocese of Pretoria shall apply to the new diocese.

It was noted that a possible date for the first synod of the Diocese of St Mark the Evangelist would be at the end of August 1988, depending upon school holidays. Most of the synod members are schoolteachers, and others depend on school children to look after the cattle. At this meeting the committee approved that minute books for all the boards and committees of the new diocese to be purchased. The Diocesan Secretary was mandated to print letterheads, complimentary slips and receipt books.

It was noted with appreciation that the Revd Martin Breytenbach of St Francis Parish Waterkloof, Pretoria and a group of professional men from his parish have volunteered to give financial aid to the new diocese. (By God’s grace Rev Martin became the second bishop of the diocese, consecrated in the year 2000. May God be praised for the generous offer of Martin, he is a good and faithful bishop).

7.4.3 THE DIOCESE OF ST MARK THE EVANGELIST

Because the boundaries of the Diocese of Pretoria stretched from Pretoria to the Limpopo River it was a very difficult diocese to administer not only because of its large area, but also the different needs of those who resided in the diocese. The very reason for the creation of a new diocese was to rectify this imbalance. It became very clear that the North would continue to be a Cinderella until it had a centre of jurisdiction within itself (Le Feuvre 1990:71). For this reason it was decided that part of the area that had formerly been incorporated in the diocese of Pretoria should become the newly named diocese of St Mark the Evangelist. In August 1987 the newly elected first Bishop, the

Right Revd Dr Rollo Philip Le Feuvre, was consecrated and enthroned. The Metropolitan of Cape Town, His Grace Archbishop Desmond Tutu, conducted the service on Saturday 30 January 1988, at 09h00 in Christ Church in Pietersburg (Ledwaba 2000:20).

The mission statement of Philip le Feuvre, was encouraging. He committed himself to serve all members, and to continue the a common obligation, to “Build churches, plant clergy and preach the gospel”.

7.4.4 MULTIPLICATION OF DIOCESES

On 2 March 1986 Bishop Richard Kraft of Pretoria introduced a pink paper, prepared by Canon Robin Briggs, together with a draft outline of what needed to be presented to synod. After discussion it was agreed that the draft outline be expanded as follows:

- * That an approach be made to Professor Kritzingler of IMER to provide information Canon Briggs was asked to make this approach on behalf of Standing Committee.
- * That the theological rationale for multiplication be dealt with by using the content of Canon Briggs’ pink paper.
- * That Bishop John Rustin and the Northern Parishes be asked to prepare a map for display and for attaching to documents.

The Diocesan Standing Committee of the Diocese of Pretoria resolved to inform Episcopal Synod of their desire to bring the Northern Diocese into being in February 1987; and to inaugurate the joint administration facility when the New Northern Diocese comes into being. The movements of clergy and church workers would be done through consultation between the dioceses.

It is interesting to take note of the Report to Episcopal Synod on the progress of Diocesan Development in the Transvaal. The June meeting of Transvaal Bishops decided that the end of 1986 or beginning of 1987 would be their goal for bringing about the new diocese into being. In this report it is also recommended not to use the term “division of diocese”, but rather “the multiplication of dioceses”, as this was more

of a positive developmental, growth oriented concept, and gives a positive thrust forward (Kraft 1985:12-13).

7.4.5 MULTIPLICATION OF THE DIOCESE : MINUTES OF DSC 26-04-1986

The 26 April 1986 meeting discussed important issues regarding the new diocese of the Northern Transvaal.

1. The name of the new diocese would be “The Diocese of the North” (if synod approves.)
2. The finances of the new diocese.
 - a. To be viable the new diocese needed to raise R183 000.
 - b. Should all parishes meet their assessment, they could raise R178 000. An expected shortfall of R5000 could be raised through R500 per parish.
 - c. For the new diocese to be self-supporting R210 000 is needed per year of assessment.
 - d. The diocese did not need to be self-supporting immediately, but should be encouraged in that line.

Bishop Kraft’s letter to parishes said non-pledgers were interpreted as adherents or visitors, welcome at all services, but who could not bargain on the services of the church.

As personal goals was noted that we all needed someone with whom to discuss our own progress and to be helped to set realistic goals. We need to evaluate our progress in attaining those goals and the reasons for failing to achieving them. This was applied especially to the clergy, but also to everyone else. It could also be applied to executives and councils with ease and success, if properly explained.

All members of the Archdeaconry councils were encouraged to inform parishioners of their obligation towards the multiplication of the diocese and the implications for the members of the Northern Province. Mr Ledwaba encouraged the members to study and try to apply the vision in the Christian life and also to take interest in it. The bishop encouraged Delta, Transformation, TFM (Training for Ministries) and other structures to co-ordinate, thus seeking ways in which these structures could work together in

training and the co-ordination of all activities and the development of the leadership in the diocese.

The Diocesan Vision is the key through which this diocese could minister effectively to the people of Limpopo Province. It could also be used to serve as a tool to defend the Christian Faith, and to develop all structures of the diocese to grow spiritually. It is encouraging for a leadership that utilises a variety of approaches (Doohan 1984:165). The leadership of the diocese is striving for the development and growth of Christian knowledge.

7.5 LEADERSHIP IN THE CHURCH

The purpose of the study is to put together in a simplified form, a continuation of what has already been done in fostering ministry in community amongst the people of God. This involves the leading of God's people towards spiritual growth, the pastoring of one another in the body of clergy, the development of ministry in teams in the vast expanses of the diocese of St Mark the Evangelist, to the recognition by the people of God in their unity.

There must be a concentration on the unevangelised people of this diocese, so that the churches may be planted and disciples with leadership skills made. This should lead to a celebration of oneness in the love of Christ, so that the church could be a visible model of God's abilities in a divided society. The church leadership is, by virtue of its calling, obliged to bring unity to people and to the whole of creation.

The concern of God for His world is shown not only in the act of creation, but also in the human person of Jesus, as the way of expressing this concern. The great statement of John 1:14 that "The Word became a human being" (Literally: "was made flesh") describes the unity between God and all His creation (Suggit 1993:47).

The commitment of the church of the Province of Southern Africa to become a transformed church for a transformed people, and a church which is caring for the world, asks for a nature of leadership appropriate to live out that commitment. Thus the power of God to sustain and help in times of need (Taylor 1983:163).

Leadership in the church is of great importance; it leads God's people towards the fullness of salvation. A responsible leader leads by objectives, thus not looking for greatness, but for greatness of character and person to account for leadership ability that makes the difference, thus a goal oriented leadership, developing into an indigenous context.

Right from the beginning the training of indigenous leaders was a high priority for the Diocese of St Mark the Evangelist. This is confirmed by the statement made by the first Bishop, the Right Rev Philip Le Feuvre, in his charge to synod on 29 May 1997. He encouraged those involved in training to continue training men and women for the lay ministry. On page two of the charge the Bishop said; "In a Diocese which has only a limited number of ordained clergy and very small financial resources to sustain it, it is extremely important that the ministry should be carried forward by lay persons who have adequate training and ability, not only in terms of knowing what they are doing in the taking of ordinary Sunday services, but who also have a knowledge of scripture and a means to communicate it that the people of God may grow" (Le Feuvre, Bishop's Charge 1997:2).

The lay leadership includes that of young people, which need to be encouraged. Bishop Philip felt encouraged by "the growth and mobilization of young people, not just for singing at vast meetings but for ministry and contribution of the life of the work of God in the diocese". He went further to encourage all parishes to have an increasing number of young people in training, not only respected and elderly people. The training of these people will provide ministry for many years in our diocese and will glorify God.

In order to address the question of an appropriate ministry and leadership for the church, we have to start by examining the current situation. The ministry within the diocese of St Mark the Evangelist reflects the lack of indigenous leaders who are well trained to plant churches and to reach out to the unevangelised communities. The higher one's socio-economic status, the more likely one is to have access to good quality ministry within the church. There is in most cases an inverse relationship between need and access to resources within the church; the church reflects the society within which it is situated.

God is in the transformation business, and calls us to be agents of that transformation for the good. God is calling men and women of this diocese to be in co-operation with a plan of salvation for the world, which has been set forth in the life, ministry, death and resurrection of Jesus Christ, our Lord and Saviour. He is calling us to live unto the newness of life, which is promised to us, a life which enables all to reach full humanity. Hence many more Christians need to be encouraged to offer themselves for training, to minister in our churches, and the lay people also to be equipped to share their faith and assist in the work of the church in this Province.

Leadership is about raising people to the next level, not necessarily for one to occupy a specific position, but for one to know his/her responsibility and limitations. Leaders in church need to acknowledge their responsibility about guidance, inspiration and accountability. In embracing their responsibility, leaders must be compassionate and have the commitment to suffer with the less fortunate. They must have good values, vision and virtue, thus a vision of Christian life and the reflection on his authority to do so, thus being interested in the relations component of community living, emphasising attitudes and mutual responsibility (Doohan 1984:49).

7.5.1 DIOCESAN VISION

The vision of the Diocese of St Mark the Evangelist is all about God's transforming work in our lives and congregations. "To see vibrant, self-sufficient congregations established and linked to each other for the purpose of sharing in: Resources, Ministry and Service, Outreach and Evangelism".

That is the vision of the Diocese. Each parish (chaplery and organisation) needs to work out a mission statement or vision statement that translates this big vision into one that they can own for themselves. Congregations have to take responsibility and be effective in all the different areas of their lives.

In his charge to the 7th Diocesan Synod, 4th-7th September 2003, Bishop Martin paid tribute to the many, many people who make the Diocese of St Mark the Evangelist such

a special place. He mentioned the diocesan structures who continue to make the difference.

- a. Diocesan staff, who serve God and the church cheerfully and joyfully.
- b. Members of Diocesan Boards and Committees.
- c. Diocesan community and retired clergy, together with many lay ministers, who give themselves in ministry.
- d. Churchwardens and church council members.
- e. All those involved in organisations and ministries at every level.

He also remarked about comments from diocesan visitors, about the atmosphere and the spirit of joy, love acceptance, openness and service that they do not always find in the church (Bishop's Charge 2003:1).

In his conclusion, Bishop Martin made a calling to all the people of his diocese to leave behind those false securities and step boldly forward with the living God. He said, "If we are serious about following Jesus, He would lead us in faith and obedience into a great and exciting, transformed future". He further mentioned that he had a dream. In the dream he could see the diocese before him, and the earth was dry, like it was by then. Then it began to rain – a soaking, life giving rain that continued until the earth produced life, crops and fruit in abundance. In addition, God seemed to say to him, "This is the spiritual rain of revival. It is coming. Get ready for it". Amen (Isaiah 55:6-11) (Bishop's Charge 2003:8).

There is growth in the diocese, many church buildings are in their completed stage. It is hoped that some will be built in remote areas. The untrained clergy really need encouragement and some kind of training on church planting. Fortunately, Bishop Martin has already arranged some form of training, which it is hoped that it will receive support from the people of the diocese.

According to Le Feuvre, who was the first bishop of this diocese, "The racial implications of the gospel were being strongly resisted in some of the white communities". The researcher has discovered something different. Most of the white communities are growing far more than before. Their realisation of our oneness in Christ is encouraging, and is taking to action to make this a practical reality. There is a mixture of cultural feelings and actions. May God be praised.

7.5.2 SELF-SUPPORT

The Venerable Nehemiah Mothiba, Archdeacon of the Central Archdeaconry and Senior Priest, reminded in an interview about the historical background of the diocesan vision. “Soon after the inception of the diocese, it was realised that we were to be self-sufficient as a diocese if the diocese was to live long as a diocese”. It was also realised that the Province of the Northern Transvaal was the most unevangelised in the whole of South Africa (Le Feuvre 1990:71).

A team for evangelism from Singapore visited the diocese in 1989, to do evangelism in Sibasa (Northern Archdeaconry). The group came to help the full-time clergy who were very few in number.

The money for the Provincial Assessment was too little to bring forth more ordinands, more stipendiary clergy and the general running of the diocese. The Diocesan Standing Committee (DSC) resolved that the leadership of the church (churchwardens) be invited to a joint meeting where the financial situation would be discussed in order to come up with a solution. The meeting took place on 23 June 1990. A R2,00 levy per congregant was suggested as an effort, to improve the situation. The meeting further discussed a new method of paying the clergy namely directly from the parishes.

The discussion of the meeting brought about a paper prepared by the bishop. This paper was even discussed at the Diocesan Synod, 1990. The title of the paper was “What is required of an Anglican”, and it was discussed in conjunction with a section in the Anglican Prayer Book 1989, “What is the duty of all Christians” (No 82: 434 of the APB 1989).

The Diocesan Budget for 1991 proposed a Provincial Lenten Appeal in aid of the Diocese of St Mark the Evangelist. In preparation for this appeal, many fund raising projects were organised on diocesan level. The document became very important, and a special DSC meeting was arranged for 27-01-1991, where diocesan planning and goal setting were discussed. The DSC recommended that this document was a synod issue.

After the synod a follow-up meeting was arranged, and took the form of a “Diocesan Strategy Planning Conference”. It took place at Subiaco (Roman Catholic Conference Centre), from 11 to 13 May 1992. The theme of the conference was: “Make me a sanctuary and I shall dwell among the Israelites. Make it exactly according to the design I show you”.

The result of the conference was the “SUBIACO VISION”. It was further felt that for the vision to survive, people need to own it, and it was no more a vision experienced at Subiaco, but it became “The Diocesan Vision” (Mothiba’s Report 1992)

7.5.3 THE 1993 AND 1995 SYNODS

The Diocesan Synod of 1993 set up a review team to consider the structure of the diocese. They finally realised that what was needed was to define the Diocesan Vision. That is where the “Diocesan Vision” was accepted.

The Diocese of St Mark the Evangelist had two synods between 1992 and 1997. From Friday 23rd April to Sunday 25th April 1993, the third synod was held at St Peters Church Tzaneen. In his charge to synod Bishop Philip read from the book of Ezekiel (37:1-10). He encouraged members of synod to be transformed, and change their lifestyle, thus encouraging them to listen to God’s call to be a spirit-filled, trained army for God in this place. The Bishop referred to the “Subiaco Vision”, saying a lot more initiatives in every aspect of ministry should be taken at the archdeaconry and parish level, thus being prepared to fulfil the responsibilities which they were being elected to undertake.

The Department of Training for Ministries, was encouraged to continue training people who offer themselves for ministry. In this way he had a hope that leadership will be quickened in the parishes and the Diocese, and that people would be set free to exercise more effectively the gifts and abilities they have.

At this synod a motion to the ordination of women as priests in the diocese was approved and accepted by both houses of clergy and laity. The results were as follows: Laity, for 14, against 5, carried; clergy, for 25, against 7, carried. Bishop, for 1, carried.

At the time of writing, 2004, there are six (6) ordained women priests. These women are doing good work, they are three Blacks and three Whites.

Training for ministries that was reported to synod in 1993 encouraged some of the trainees to study through the (TEEC) the Theological Education by Extension College, Johannesburg. The committee mentioned that their aim was to reach every chapelry or group of worshippers, to identify and to train its leaders. They further expressed their hope and wish that this diocese in its growth would realise that God is calling women into ministry, and that more women would respond to His call.

In Bishop Philip's charge to the fourth synod of the Diocese of St Mark the Evangelist 18th May 1995 he welcomed those who have joined the fellowship of the clergy in the Diocese since the last synod in 1993: Lazarus Mokobake in Tzaneen, Mackson Shika and Solomon Setshedi in Mahwelereng, Allan Smith, Edward Poodhun and John Simons, all of Pietersburg, Jacob Ngobese of Malamulele, Julius Mutemba amongst the Mozambican refugees and Richard Menees of Vaalwater. The abovementioned names contributed towards the development of leadership, which changed the face of the diocese to a better growth.

Leadership training received attention. He reminded the synod that the past synod of 1995, gave recognition to "the Subiaco Vision", as God's plan for the forward movement and growth of the Diocese. According to Bishop Philip, the Vision has been aimed at the training and development of leadership in the congregation. It is quite encouraging to learn of the concern for the development of leadership which is the same as that of the researcher.

The Bishop brought about the question of making parishes to be viable, and that the geographic size of most parishes needed consideration, thus striving for effective ministry within the diocese in order to reach-out to the unevangelised. He continued to highlight the fact that there are many congregations which are very seldom represented at parish council meetings due to distance and poor communication structures. He encouraged members of synod to contribute towards the development of a community of true believers.

Discussions resulted in a clearer understanding of the ministry dynamics of the diocese as reflected on past and current ministry enterprises. Set out below is a vision statement, which in some sense incorporates what previous attempts were trying to achieve (particularly the “Subiaco Vision” and the Provincial Teams proposal). However, it was decided to adopt the “Diocesan Vision” at Synod 2000, held at St Peter’s, Tzaneen, on 25 May 2000.

The Vision Statement

To see vibrant, self-sufficient congregations established and linked with others for the purpose of sharing resources and ministry. A vibrant, self-sufficient congregation takes responsibility for and ensures effectiveness in all the different areas of its life.

This statement assumes the belief that in every congregation God has provided the necessary gifts and resources for that congregation to live its life and carry out its work in that particular place. Congregations may differ from each other, but essentially they are desiring to be all that the Lord wants them to be, in the work He has for them.

This vision serves as a guide to the diocese and is fundamental to all of the decisions taken at chaplery, parish and diocesan level. This includes how resources will be used and the way ministry is to be carried out. It affects the appointment of key staff at diocesan level, thus including ministry trainers, administrators and even the election of new bishops.

The vision in detail

The areas this vision includes are as follows:

Sacramental: ensures regular services of Holy Communion and, ideally, having a resident priest (full-time) in the community.

Teaching: the Word of God being taught effectively to all age groups, and people being built up in their faith and Christian life.

Pastoral: people are cared for through fellowship, pastoral care, counselling, home and hospital visiting, and bereavement visiting and counselling.

Leading: leading of Sunday services, chaplery council meetings, church organisations, special projects and encouraging and helping others to fulfil their responsibilities.

Worship: building up the worship life of the whole congregation in ways accessible to all age groups, including on Sundays and other festivals.

Evangelism: sharing the good news of Jesus Christ with others who have not yet accepted Him as their Lord and Saviour.

Finances: adequate and responsible supervision of financial matters with appropriate record keeping, also fund-raising and financing of ministry resources.

Administration: taking of minutes, writing and answering letters, organising matters, etc.

Outreach: planned events to further the gospel and show the love of Christ.

Community involvement: local issues of importance, relevance and felt need. For example, issues relating to justice, peace and development (Review Team Report : May 1992).

The Diocesan Transformation Committee, under the chairmanship of the researcher gave report to the DSC on the 25th November 2000, as follows:

1. The committee is working on reaching the people in the pews with plan to study the Diocesan Vision.
2. They have translated the vision into Northern Sotho, Venda and Tsonga.

7.5.4 ARCHDEACONRY COUNCILS

The office of archdeacon has its origin in England at the turn of the eighth and the ninth centuries, and the first archdeacon in England was Revd Wulfstan, Archdeacon of Canterbury. The archdeacon is the representative of the Bishop by virtue of the office, and he is a senior priest, who acts as Vicar General when the Bishop is out of the diocese for other Episcopal services.

It is important to note that individuals form families, and families form chapleries, chapleries form parishes and parishes form archdeaconries. The Northern area was divided into two archdeaconries, thus the Northern Transvaal and Central Transvaal. They normally held combined meetings under the chairmanship of the Ven Mogodi Paul Matlala, assisted by the Ven Arch NM Mothiba. The venue has always been Christ Church, Polokwane.

The Archdeaconry Councils have three main functions within the Anglican Communion:

1. General welfare for the Church of God and worship.
2. Administration and Financial matters, the promotion of stewardship, thus encouraging the Parishes to grow towards autonomy and self-propagation.
3. Matters concerning spiritual welfare of the church members and the settling of disputes within archdeaconry.

The Archdeaconry Council meets as frequently as it may decide, but at least once a year, and as soon as possible after receipt by the Archdeacon of the agenda papers issued in terms of Rule 7.17. He shall be the chairman of the council, and the council shall elect other officers as it shall deem fit, and in the absence of the Archdeacon, its own chairman.

The Archdeaconry Council shall be summoned by the Archdeacon, his appointed secretary, or by the authority of the Bishop or Vicar-General. It may resolve to collect from its members and/or member parishes sufficient funds to defray its expenses. The Archdeacon, together with two other persons elected by the Archdeaconry Council shall control such funds (Diocesan Rules 1997:38).

The Archdeaconries have multiplied from two to four since the establishment of the Diocese of St Mark the Evangelist in August 1987:

Archdeacons		Archdeaconry
The Venerable MN Mothiba	:	Central Archdeaconry
The Ven Luke Pretorius	:	Mopani Archdeaconry
The Ven MJ Maluleke (dec)	:	Southern Archdeaconry
The Ven Allen Smith	:	Northern Archdeaconry

The above mentioned archdeacons serve on the chapter, it is a body serving as advisory council to the bishop, and they are expected, by God's grace to respond in love and loyalty to their understanding of the demands of the gospel. They are by virtue of their calling expected to encourage Anglicans to follow Paul's teaching that all the various gifts granted to believers are to be used for the building up of the church (1 Cor 14:5, 12, 16).

The Christian life is meant to be lived in the community of those sharing the same faith, who are called to make their own distinctive contribution to the common life of all believers (Suggit 1999:29).

7.5.5 PARISH COUNCILS

“Parish” in the strict sense, used as a noun, shall mean an ecclesiastic division constituted as such by the bishop in conformity with the conditions laid down by synod and which has provided within its limits places of divine worship and can provide suitable accommodation for its incumbent. The limits of the parish shall be as defined by the bishop. This definition shall however be subject to the provisions of Rule 1.2. (Diocesan Rule 1997:2). The Diocese of St Mark the Evangelist is divided into twelve (12) parishes. In every parish, at the annual vestry, there shall be elected, as provided by the canons, churchwardens, chapel wardens where there is a chaplery in the parish, and parish councillors who, with incumbent and assistant clergy and chapel wardens shall form the council (Diocesan Rule 1997:42).

The functions of the parish council shall be:

To consider matters affecting worship, evangelism, education, social responsibility and pastoral care; to examine the needs of the community and to initiate such action as shall

be determined in any of these concerns; and also to assist the incumbent with all activities which shall be for the spiritual growth determined in any of these concerns and also to assist the incumbent with all activities, this shall be for the spiritual growth.

All parish councils shall meet whenever necessary and at least once a month, unless the council decides otherwise (Diocesan Rule 1997:29.14).

7.5.6 PARISH MINISTRY

The bishop is responsible for appointing clergy to a pastoral charge, usually after consultation with other advisers and with representatives of the parish. Parishioners elect their churchwardens and other representatives to the parish council, which has the duty to consider matters affecting the life, worship, evangelism, social responsibility and pastoral care of the community, as well as to have control over the revenue and expenditure of the parish.

The parish council is obliged to encourage everyone, whether a child or an adult, towards a conversion experience, a moment when knowingly or unknowingly a deliberate choice is made to follow Jesus. This may be called a commitment to serve and love God, thus striving for the spiritual growth of the diocese (Romans 12:1 and Mark 12:30-31).

The parish priest, by virtue of his ordination by the bishop, has a leading role in all matters affecting worship and the life of the parish. However, the people as a whole cannot escape responsibility for parish affairs. They are a local church, and the clergy is there to help them live out their life as disciples of Christ, and to build them up as members of the body of Christ in the world. However, the diocese of St Mark the Evangelist has a problem, which needs much attention. The diocese is served mostly by untrained clergy, who are trying their best to preach the gospel, but have no pastoral knowledge.

In the CPSA the lay ministers do much of the work. Hence there is a great need for the development of the lay ministry. The bishops, licensed lay-ministers, both women and

men, are to be trained not only to assist in the conduct of liturgy, but also to share in the church's pastoral work and social concern.

The clergy and laity must work together for the maintenance of church principles. It is the duty of the laymen to support the parish priest not only in the matter of finance, but also in the upholding of church order and discipline. There must be no whittling away of church principles for popularity or temporary success. There is the church law of marriage, of fasting, of confirmation before communion. The church here is a voluntary society and it is surely not too much to expect its members to observe its laws (Lewis and Edwards 1934:455).

Leaders of the Diocese of St Mark the Evangelist must be able to make people realise their dreams, be able to use their catechism knowledge to solve some of the problems and be an embodiment of what is good and the right Christian stewardship (Anglican Prayer Book 1989:434 no 82).

The responsibility of the church is to participate in the mission of God. The work of mission is not peripheral to the calling of the church; it is its central task, because the church itself exists in missionary activity (Davies 1966:33). Christian leadership is an important aspect of our Christian life. Christians therefore should be encouraged to be stewards of the Word with empathy, thus being good listeners. People talk to their leaders only when convinced that leaders are willing to listen. One of the qualities of good leaders is "pausing and listening" to what people are saying, and then showing them the way of satisfying their needs.

Bishop Philip decided to spend time waiting on God, hearing what He has to say about the way forward, and then walking with Him. He had no doubt that Satan would be around with his old lie that it is all a waste of time and precious resources (Seek, October 1987:4). This sort of listening is sometimes called "disciplined" or "depth" listening, or "listening with the third ear". One who cannot listen long and patiently will presently be talking beside the point, and never really speak to others, even though he is not conscious of this. Listening and waiting on God would help leaders to cope with their work (Taylor 1983:107).

The title of this thesis is about indigenous leadership within an Africa diocese. Therefore one is encouraged to study some of the works by African leaders, whose concern was leadership in an indigenous context. This requires administration with anthropological insight, lest it be directed to paternalism rather than to indigenous activity, outreach and initiative (Tippet 1987:112). This is supposed to be an ongoing study within the life of the diocese.

There are many ways of understanding the functions of leadership. In some instances the effectiveness of leaders is related to their ability and judgement in understanding people, and their ability to motivate and work through and with people. An indigenous leader should be able to understand the ability of those he or she has been called upon to lead. This leader will see his or her role as service to others that will bring other more creative dynamics into operation (Doohan 1984:17).

The Diocese of St Mark the Evangelist has a plentiful harvest, a harvest that God has brought to ripeness, but which His servants have never harvested. I am saying this because of our specialised training in the social sciences. As theologians we are laymen. We come to the Bible out of the human situation for whom the Bible is just a working tool, a “norm for faith and practice” if one likes. What is required is a change of attitude towards the gospel, a desire for spirituality (Tippet 1987:62).

If leadership qualities can be identified, then perhaps appropriate leadership styles can emerge. Thus the creation of an environment and an atmosphere where dreams can be fostered and ideas explored is essential if leaders are “to make conscious what lies unconscious among followers”. Leadership potentially has an elevating power when it identifies ideas and visions that can unite people. The development of such leaders is a difficult but urgent task. It could bring this diocese to a positive standard which could reduce the unevangelised into evangelised (Doohan 1984:19).

7.5.7 PERSONAL EFFECTIVENESS

In order to strengthen our faith, thus being able to minister effectively, we need to make sure that all structures within this diocese understand the value of giving themselves to God as a living sacrifice, and develop their ability to face life and to prepare themselves

for the future. It is important to establish a personal effective relationship with the living Christ. He alone is able to help us to withstand the storms of life that so often threaten to engulf and overwhelm us. He has undertaken to be with us in all circumstances, in order to cope with life and all its problems (1 Peter 5:6-10).

An effective leader needs to watch his life and doctrine closely. Persevere in them, because if he does, he will save both himself and his hearers (1 Timothy 4:16). Personal effectiveness precedes interpersonal, managerial and organisational effectiveness. The Lord Jesus Christ spent considerable time teaching that those who concentrate on personal effectiveness are and will be blessed, and then only did He teach about their interactions with others (Matthew 7:24-27).

Personal growth determines the measure of one's personal effectiveness (Luke 2:52). For effective leadership today, leaders should strive to develop a broad range of styles in order to meet appropriately the demands of varied situations and groups. Most of the people in this diocese know about God, what is required is to be lead into a close relationship with Him, but this will only happen when leaders could grow spiritually, with a transformed attitude (1 Thess 5:12-13).

Personal effectiveness is a process which involves much prayer, and intensive and faithful study of God's Word. However, prayers are made through Jesus Christ, because our approach to God is made possible through his own coming to share human life (Suggit 1993:58). To know Jesus in this way is a prerequisite of all true prayer. This, therefore, is what the spirit of prayer tries to teach us. It is His work to explain Christ to us and glorify Him (John 14:14).

The process towards effectiveness involves intensive and faithful study of God's Word, responsibility and accountability. At any rate, the Christian faith entails its own certainty, and if it is studied properly, that fact will become clearly evident. In the study of the faith one thinks about his or her relationship to God in Jesus Christ (Berkhof 1986:27). One has to get to know the Bible as the Word of God and how to study it. In gaining Biblical knowledge the leader will be able to help others towards the fullness of salvation.

Prayer life has its own laws, as all the rest of life has. The fundamental law in prayer is this: prayer is given and ordained for the purpose of glorifying God. Prayer is the appointed way of giving Jesus an opportunity to exercise His supernatural powers of salvation.

Ministry and service is one of the components of the diocesan vision. For this diocese to see vibrant, self-sufficient congregations its leadership needs to be a responsible one. Vision is that compelling conviction which determines where we are heading to. It is that tangible expression of purpose which ignites one's passion for progress. Spiritual vision is a handle on the desires that God has for our lives. Clear vision provides the ability to walk in the presence while picturing where we are heading to. It defines direction for life and ministry (Spader 1991:185).

The vision of the Diocese of St Mark the Evangelist is all about God's transforming work in our lives and congregations. We live in a day where tremendous options and resources for effective ministry programming are available. Every day our faithful postal service delivers enticements to try out one type of programme or another. We must also face the fact that there are unlimited needs to be met. Those in leadership must continually select which needs their ministry can address, for this diocese to close the gap between the unevangelised (Spader 1991:187).

Acceptance of Christian teaching implies a radical change in the manner of life of converts. The Christian gospel has been a yeast fermenting change in societies for two thousand years or more. The writing of the vernacular, the translation of the Bible, and teaching of converts to read it (which for Protestant ministries was fundamental to their mission) was and still is revolutionary. However, the Bible was not translated in "Sindebele", even though these people form part of the population of the Limpopo Province. The tension that arises in Christianity from resistance to or encouragement for translation of the Bible into vernacular languages is profoundly related to the original conception of the gospel. God, who has no linguistic favourites, has determined that we should all hear the Good News in our own "Sindebele" tongue. Mission as cultural diffusion conflicts with the gospel in this regard, and historically we can document the problems, challenges and prospects that have attended Christian expansion across cultures under the consistent rule of translation (Sanneh 1989:174).

Personal effectiveness is the most fundamental corner stone of a transforming church. We need leaders full of energy that could cope with the vast area, the Limpopo Province, leaders with a vision, who through God's help could be able to translate the vision of the diocese into one that they can own for themselves. Although there is no best leadership style and no best strategy for change, the most effective leaders adapt and augment their response according to environmental and situational demands.

Likewise, there is no ideal leader or leadership approach. Rather, leadership is an interactional response between leaders and followers in various and unique situations (Doohan 1984:166).

Responsible persons conscientiously and unconsciously commit themselves to a task or form of life, and readily accept accountability for its success and failure. Therefore an effective leader enters into the task aware of its potential and its risks, willing to be blamed if it is performed faulty, and rightfully claiming credit for probity, thus morality, goodness, integrity, virtue and justice. In addition, the moral quality of a person grows out of the commitments made and stood by: persons form their lives in certain ways and come to be identified by others as responsible for themselves and their actions (Macquarrie 1986:547).

A responsible leader needs to strive for personal growth, thus developing himself in order to become a good leader. Good leadership and management need to be in place so that mission and ministry can happen. Effective leadership is full of the humility to let God be God, acknowledging that He alone can give sight to the blind and life to the dead, and the humility to be ourselves as He has made us, not suppressing our personal individuality, but exercising our God-given gifts and offering ourselves to God as instruments of righteousness in His hand (Stott 1975:128).

7.5.8 LEADERSHIP DEVELOPMENT

The crisis of leadership is closely related to the crisis of authority. Many speak of the decline in authority and the need for change in structures and in attitudes. It is true that tension do exist because of leadership preferences within the faith community and long

standing institutional structures. What is needed is a transformation of all these structures, some of which are conservative and try to resist change.

Mutual confidence and respect are the perennial qualities necessary in all persons who presume to interact effectively. These qualities must be developed as the crisis anticipates in orientation and thinking (Doohan 1984:13).

The Diocese of St Mark the Evangelist is at this time in need of leaders whose ability to above reproach. There are many ways of understanding the functions of leadership, but, most unfortunately, many of those who are already in leadership have never been exposed to leadership training. That is why the Bishop is trying at all costs to arrange workshops. Often negative factors, such as fear, isolation, and a sense of powerlessness make it difficult. Hence it is important to use persuasive methods to remove fear.

Leaders of this diocese must begin to initiate new and varied approaches in the many diverse situations. Since leaders are often asked to think and to act in terms of long-range goals, self-sacrifice is a prerequisite. The ability to grow, change, be flexible, to interact, make things happen, understand humanity, have a global perspective, these constitute some of the necessary ingredients of leadership. (Whether education can be encouraged to foster the development of these qualities is sometimes questioned, because some are not prepared to learn (Doohan 1984:19).

A developing leadership needs to acknowledge that God calls us into positions of leadership, not firstly in order to get rich, powerful or famous, but to serve the community as Jesus did. Reference is not only made to the clergy, churchwardens and other leaders inside the church, but to all Christians in positions of leadership in society. We are there to serve all of humanity (Mark 10:42-45).

According to Bishop Martin, God is calling us as the church to train, develop and encourage leaders who understand leadership from a different perspective. God's perspective is sacrificial service. That is why we will and must oppose and expose corrupt leaders inside and outside the church, and seek God's grace to be good and honest leaders ourselves (Bishop's Charge to Synod 2003). The Diocese will continue to run and expand leadership-training programmes, and challenge those who have

participated in them to train others. All leaders will expect to live by the Pastoral Standards of the CPSA and the values of the Diocese. This is the process towards development.

Leadership development is a process, which requires persistency, thus the prayerful application of divine principles in one's life (Matthew 7:24-27). Prayer for revival is the essential step. However, as a rule, the church which professes to be Christ's will not cease her busy round of activities and give God a chance by waiting for Him in prayer (McGavran 1990:135).

The Gospel is a life-changing, empowering message at every level. Therefore the whole Christian community, irrespective of denominational affiliation, are encouraged to develop their leadership skills, their Christian knowledge and the life of prayer. Church leaders must not lose sight of the fact that they are being called by God to lead His people. For example, as a servant of Christ, Paul was a "steward of the mysteries of God" (1 Cor 4:1). A steward was one who handled that which did not belong to him, the resources of his master (Anderson 1961:82).

The leader should develop the culture of daily victories in conquering sin (and its habits) and renewing the mind. The process of change needs to be smooth rather than disruptive, always prepared to learn from the past mistakes. Any growing church should supply its own leadership commensurate with its social and academic levels, at any given point of time. If a congregation fails to produce leaders, then the fault must lie with its own methods of organisation for growth (Tippet 1987:208).

Natural leadership and acceptance by the group is something overseas training cannot provide. It is easy to hold up growth by overlooking natural leaders because they do not measure up to required academic standards. This means that leadership is being determined by foreign rather than indigenous criteria. While it is true that every group does not produce a leader of a certain calibre, every group does produce leaders. This is a profound fact, which assures any emerging group or church of indigenous capacity (Tippet 1987:209).

As Christianity becomes indigenous in cultures around the world, the question of leadership arises. There is an increasing demand that the church in each cultural setting become autonomous. To cope with theological needs, there should be a change of attitude towards self-development in all spheres of leadership.

The Diocese of St Mark the Evangelist enjoys the efforts of Bishop Martin, who is very much concerned about the development of leadership. In his charge to Synod in 2003 he mentioned networking as one of the characteristics of today's world. Networking in a team spirit would promote healthy church growth and effective leadership.

7.6 CONCLUSION

All through its history, the Anglican Church in the Northern Transvaal has been struggling for growth. The missionaries have certainly planted the churches with the hope of multiplying them, but that has not been very successful. Hence the area can still be described as unevangelised. One of the original priorities for Bishop Philip was the development of lay training in evangelism, pastoral care and worship. The Department of Training for Ministries has tried to provide a vital and progressive service to the diocese as a whole, with more people training for a variety of ministries, but this has also not been very successful (Gregorowski 1992:398).

Much investigation is still required. The diocese has much potential, but as Le Feuvre mentions in his book, the diocese has little money for the training of full-time priests. It is true, but I disagree if that means that we should just accept the situation. I disagree with him when he says, "we have to make sure that we are stewarding our resources responsibly. More teaching is needed. Christian stewardship needs much attention in order for people to give generously" (Le Feuvre 1990:75).

The growth of the Northern Diocese depends on the Anglican community. They have to be transformed in the true sense of the word. Many of the congregants move around in very expensive motor cars and also live in posh houses. It is unbelievable to say that the Christian community is poor. Being poor is an incontrovertible material reality. We should, however, not think of the poor in modern socio-economic categories only (Bosch 1991:434). "Poor" is an umbrella term for those who are victims of society and

circumstances. According to the Bible, the living Christ is always ready to be our partner in anything we undertake for Him. He will give the poor and the rich the resources to improve their lives and live with confidence and content that what comes only from the knowledge that we do is being done in His strength (1 Peter 5:6-10).

The church needs to regard poverty from a Missiological perspective. The theology of mission concerns itself with the relationship between God and the world in the light of the gospel (Bosch 1980:10). Those who find themselves wondering whether they should quit and keep on complaining, these need to change their attitude towards spiritual growth and also to be made aware that both the rich and the poor have an obligation towards the proclamation of the gospel. According to Bediako, “Religion is for the poor on earth” (Bediako 1995:126).

Human beings instinctively do everything in their power to avoid poverty, because they experience poverty as a threat and a handicap and even as a life threatening condition. The church is obliged to encourage Christian giving, with much teaching. Lack of knowledge and love for God is the root cause for the problem. Christian mission to the modern world has to help to integrate the people into wholeness of the Christian vision. This wholeness is wholeness in Jesus Christ, a vision in which proclamation and confession of Jesus Christ as the ultimate reality is implicit (Bediako 1995:139).

Leadership positions require personal effectiveness. A leader leads by example (1 Tim 3; Titus 1:6-9). Personal growth should be encouraged in all church structures, because it determines the measures of one’s personal effectiveness. Although Christian stewardship was not part of this study, the researcher discovered that it has led to a new attitude to the daily occupation and the family life of the Christian (see Beyerhaus & Lefever 1964:145).

As a church we have the social responsibility of making the community aware of the fact that every nation, and every person, has a right to find in the world all what one needs for life and for the well being and also for progress. God has made the earth and all that it contains for all the people to share. Undoubtedly this diocese has to grow and develop its vision in order to strengthen the effectiveness of the church.

The contribution of human culture, in this case the tools of management, must always stand subject to Christ's rule. At issue in this work is not the progress of human institutions through the latest technique, but the conversion and the development of the human spirit from self-serving technique to the service of God. We need to be part of the activities of this diocese, as good stewards of God's varied grace, in order that in everything God may be glorified through Jesus Christ (1 Peter 4:10-11) (Campbell & Reiersen 1981:131).

Finally, there are many possible diversions and many alternative routes towards successful leadership. For this diocese to contribute constructively towards spiritual growth and leadership development, the Anglican community needs to own the diocesan vision, understand it better and live by it, in order to become vibrant, self-sufficient congregations established and linked to each other for the purpose of sharing in: Resources, Ministry and Service, Outreach and Evangelism. It is something to measure ourselves against, in spite of failures and setbacks or making progress as a church.

The diocesan vision is a good tool, which the leadership of the church can encourage personal development. We cannot become what we need to be by remaining what we are. In order to develop the indigenous leadership, we need to encourage all involved in leading church structures to commit themselves towards positive thinking and positive attitude towards building trust in the life of the team, thus team-spirit within the Christian Community.

CHAPTER 8 : CONCLUSIONS AND RECOMMENDATIONS

8.1 CONCLUSION

The church needs to develop a culture of growth in order to make a difference in society. “To grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now and for ever after” (2 Peter 3:18).

Developing indigenous leadership is a process that requires self-discipline. Leadership requires personal commitment to transformation. Every leader is called to offer himself or herself as a living sacrifice, therefore we need to pray that God would strengthen us all, to carry out whatever the Lord will place in our hearts as we listen to him in prayer.

Christianity is not primarily a philosophy but a crusade. As the Father sent Christ, so He sends His disciples to go into the world, and preach the gospel to every creature (Mark 16:15). His coming was a declaration of war, a war to the death against the powers of darkness. He was ordained to destroy the works of the devil. Hence when Christians find a state of things that is not in accord with the truth which they have learned from Christ, their concern is not that it should be explained but that it should be ended.

The role of the church, the Christian community, has been to put an end to all those forces which mutilate God’s people and destroy life. For example, apartheid was evil, horrible and destructive. As a first step in that direction, there was an urgent need for the Christian church to make a public confession and repentance before God, in the presence of indigenous and enslaved peoples, for its complicity and participation in the evils of the past. The church could do little about this except protest (De Gruchy 1979:60).

The missionaries have contributed constructively towards the training of leaders. The community of the resurrection (CR), through some of their members, for example Father Fuller, founded the Grace Dieu College 1905. This institution is well known for the production of teacher/catechists, some of whom became leaders in various

communities. Their task was not fulfilled in 1958, when the government took over the institution. This also meant that the development of indigenous leadership could not reach its climax.

The historical background of the Anglican Church in Southern Africa, clearly shows how the missionaries explored this country, planting churches and equipping men and women to implement forms of Christian worship, but could not develop indigenous leadership, instead made them European Christians. Hence there is still no harmony between the mainline churches and the African Independent Churches.

For indigenous tribal peoples, the land of their birth, their ancestors, their history and their heritage is part of their personal and community identity, part of themselves. The indigenous people are beginning to become aware that they will never recover their lands without a hard and long struggle. They recognise too that the struggle is not simple for land but also for community, culture and religion. It is because of the commitment to struggle that they demand the participation in leadership of the Christian community.

I said elsewhere (Ledwaba 2000:86) that the challenge of indigeneity and inculturation will help in the discovery of effective leadership. Leadership problems are the most common cause of weakness and failure in church planting.

The missionaries who planted the Grace Dieu College as mission station and training institution persevered under all circumstances to maintain the high standard of education and training. Due to the bitterness and frustration caused by the apartheid regime the college had to close down all the good activities, which in my opinion would have developed an indigenous leadership.

One of the possible reasons for the closure of Grace Dieu might have been lack of financial support. According to Bishop Philip, if a parish cannot afford to pay the stipend of a priest, to give him adequate accommodation and to meet his travelling needs, it is immediately at an enormous disadvantage, because it cannot function as a parish at all (Bishop Philip's Charge to Synod 1995:7). The college had to pay salaries to the teachers, so the government was expected to pay the salaries, which meant a total take over of the college.

The Anglican Church and its leaders struggled with this through all the bitter years. This was a very difficult time, because some missionaries were deported. As a matter of fact, Clause 29(c) of the Native Laws Amendment Bill made it very difficult for black people to attend worship in churches in so called white areas. In other words, apartheid was beginning to affect the life and worship of the churches in a direct way (De Gruchy 1979:61).

The Bill caused an immediate outcry, even from those who felt that missionaries such as Huddleston had gone too far. Geoffrey Clayton, who was by then the Archbishop of Cape Town, saw the issues of the Bill very clearly. In a strong letter to Dr Verwoerd, the then minister responsible for the bill, Clayton accused the state of trespassing on the freedom of the church (De Gruchy 1979:61). What more could the churches do amid all this bitterness and frustration, especially when, humanly speaking, all power resided in the hands of authorities who were unbending in their response to the situation.

Events like these produce stress and grief. Effective leadership and counselling programmes, in which both ministers and trained lay persons serve as enablers of healing and growth, can transform the interpersonal climate of a congregation, thereby making a church a place where wholeness is nurtured in persons throughout their lives.

Much has been said about self-support and Christian stewardship. These are part of the ingredients of appropriate indigenous forms of indigenous theology, which is an expression of the struggle for theological selfhood from the domination of Western theologies. No movement can grow without financial resources. Hence the generosity of the Anglican missionaries, for example the Community of the Resurrection is highly appreciated. They contributed constructively towards Anglican Church planting initiatives.

The concerted effort to train and ordain indigenous Christians as ministers of the gospel needs to be encouraged. Bishop Martin in his charge to synod (2003:219) told both houses of clergy and laity that God is calling the church to train and develop leaders. He further stated that it was the reason why we will and must oppose and expose corrupt

leaders inside and outside the church, and to seek God's grace to be good and honest leaders ourselves.

The results of the researcher's investigation led to the discovery that the lack of competent indigenous leadership prevented the implementation of appropriate indigenous forms of Christian worship and the general inculturation of the gospel within the Anglican Communion of the unevangelised and unreached northern areas of South Africa.

It is sad to learn that the CPSA in the Northern Province (Limpopo) has not as yet become vibrant with self-sufficient congregations. This dilemma is facing most of the educated members of this diocese. The Diocese of St Mark the Evangelist has very few trained priests. Only ten out of forty-nine (10 to 49) of the priests are well trained. We operate with a large number of untrained community priests. The challenge of the indigenisation of the leadership should compel those who threw their energies into winning our liberation to now do something about this.

The more people are getting involved in the ministry of participation, the nearer the community becomes to being a real church, and if those active members are nationals, then it is an indigenous church, at least in this respect, a responsible and autonomous church.

A Christian's responsibility, as we have seen in this work, is primarily towards God, in obedience to Him and in communion to the work of His Kingdom. Both mission and church are called to this responsible obedience. This is no guarantee that they will always think alike, but it does imply that they should seek a common mind as partners in obedience.

The purpose of this study has been to seek ways and means that could bring about a developed Christian leadership. It is our wish as Christians that the Diocese of St Mark the Evangelist should be ministered to by well-trained indigenous leaders. According to Beyerhaus and Lefever (1964:189) the development of responsibility is not always a matter of quiet growth; frequently explosions and revolutions go with it. Soberness and facetiousness, maturity and puerility alternate bewilderingly in the adolescent boy or

girl, as every parent knows, and young churches show the same ambivalence, demanding responsibility, yet often seeking the security and patronage of the earlier situation of dependence.

The First Bishop of the Anglican Church in South Africa, Bishop Gray, had a vision, which has been discussed in this work. Also Diocese of St Mark the Evangelist has its own vision. One may question the purpose of these visions. A vision is intended to bring about change, development and growth. It challenges an individual, group or nation to build on its strengths, attend to its weaknesses, and undergo radical reformation where this has become necessary.

In studying both visions I discovered that a “vision” is not so much a list of priorities, but a word of hope, which is expected to give direction to the planning of the church at provincial as well as diocesan and parish level. Bishop Gray’s task was the planting of the Church in Southern Africa. That is why he came up with the “Gray Vision”, as it is known. The same applies to the Diocese of St Mark the Evangelist’s management. Their way forward was not an easy task, hence the Diocesan Vision.

The vision places the crisis in Southern Africa in the forefront, but encourages the church to address this situation through a renewal of the local church. I wish to commend both visions to the people of God. A vision is a call to action, hence Bishop Martin, of the Diocese of St Mark the Evangelist, encourages the people of his diocese to understand and own it. In the implementation of the vision new insights shall arise. A vision is not a static entity, but a dynamic vehicle of the Spirit.

The vision constitutes a radical challenge to the identity of the Church. The Diocesan Vision challenges the people of Limpopo Province to rediscover themselves. It reduces stress within the leadership, because it serves as a measuring instrument towards development. According to Bishop Martin, our goal is to have a strong leadership team in each parish, and then move towards multiplying some of the parishes into financially viable clusters. Therefore it is important to develop the leadership skills within this diocese. If the church is to be transformed, we shall need both commitment and self-discipline in all areas of our personal and communal life (Bishop's Charge to Synod 2003:7).

The diocesan vision is aimed at bringing about a leadership of all believers. The study and interpretation of this vision will develop a strong personality, able to see each social segment, while maintaining its own domestic unit, and does so in an orderly and tidy manner. Indigenisation with reference to the “Diocesan Vision” is the equipment of the Anglican Community to develop their leadership skills in a way that is compatible with their own spiritual temperament, of singing to God in their own way, of praying to God and hearing His Holy Word clearly intelligible to them.

Vibrant autonomous parishes/chapleries/churches with an indigenous leadership will be able to change their attitude towards growth and discipleship. The diocesan vision (initially the “Subiaco Vision”) came into being after considerable discussions, one of the reasons being to equip the members to become truly committed to the service of the Lord, vested with Christian knowledge.

The diocesan vision doesn’t mention leadership explicitly, but once studied and understood, our knowledge will make us leaders with a vision. According to what Kritzinger (1979:206) is saying regarding theological training, a teaching of the vision with the aim of preparing the future leadership of the diocese would in a sense develop leadership skills.

8.2 RECOMMENDATIONS

The leadership of the Diocese of St Mark the Evangelist, under the leadership of the bishop and chapter, have an obligation towards the development of indigenous leadership. The establishment of this diocese, which has been explained in this work, teaches us to understand that a central concern was evangelism and outreach. Hence one has come up with a few recommendations, with the hope of bringing about solutions to the problem faced by the Church of God.

The diocese will have to become involved in the issues recommended for the development of indigenous leadership. As a rural diocese, it would be advisable to study the manner in which other denominations develop their leadership structures.

As a result of study the researcher wants to propose a number of practical recommendations which by God's grace might change and transform the leadership situation in the Diocese of St Mark the Evangelist. The recommendations are addressed to the responsible leadership of the diocese for their prayerful consideration.

1. The division of large parishes into manageable clusters under well-trained community priests, with their own assessments and budgets.
2. To encourage the training of competent men and women, who know and love the Lord, to become self-supporting priests. They could be responsible for a particular chapelry, not in a hit-and-run manner, but be able to do pastoral care and the spiritual nurture of the congregation.
3. To promote Christian stewardship by way of conducting workshops and a more intensive study of the subject.
4. To encourage the translation of the Bible into "Sindebele". Most of the indigenous leaders are of Ndebele culture, and for some historical reasons do not feel at home in reading the Bible and worshipping God in a language which is not their own (Idowu 1965:49).
5. Develop a youth ministry, and involve the youth in all the structures of the Diocese.
6. Encourage evangelism. God will not permit anything we cannot cope with to come our way. The youth are part of the church, hence they should receive proper training in order to develop indigenous leadership.
7. To encourage the Churches to consider training of priests in an ecumenical programme, and to plead with the business community to donate for such training. This would help the Christian churches to be united and to develop a culture of learning which will enable them to support one another to become vibrant and self-sufficient.

8. To encourage the whole church to develop training structures for good leadership and management in every parish, chapelry and congregation. Only in this way the Diocesan Vision will be understood and owned by each member of the Anglican Communion.

The goal of the recommendations is to encourage the membership to think about how they can best use their lives as useful stewards of God's Word. The urgent need is for a new approach, which may contain some of old ideas (lost knowledge) that could bring about development.

With the abovementioned recommendations, the researcher believes that our knowledge of God shall grow. Faith without searching for God, the confession that God is, and the glorification of His name, is not enough. Through the Religious Leadership training men and women shall come to know God, faith being the foundation of knowledge. Knowledge is given by God's grace to those who show themselves worthy.

Also the Independent Churches have come to realise that their leadership needs to gain deeper knowledge of God. It is necessary to know something beyond the simple gospel. Through the training of leaders, we could see the Christian religion as an impressive structure, built upon the foundation of the Apostles and Prophets, Christ Jesus himself being the corner-stone (Ephesians 2:20-21).

Those who are already within the leadership structures, and find this to be true about themselves, will acknowledge and express it by their actions. They will have a change of mind about themselves and God. A radical change of attitude and outlook towards the development of indigenous leadership will give a new face to the Limpopo Province, particularly the Diocese of St Mark the Evangelist.

Proposed plan for the development of indigenous leadership:

1. In-service training for the present leaders.
2. Workshops for church structures e.g. Anglican Women Fellowship; Men's Guild; Mothers Union; and Youth Clubs.
3. Healing and counselling be included in the study.
4. The idea of small groups be encouraged in all congregations.

5. Encourage theological studies through TEE College and the South African Theological Seminar in Rivonia.

The Christian community need to be encouraged to remain united, and develop a culture of learning which is able to support one another, linked together for the purpose of sharing in resources, ministry and service, outreach in evangelism; in other words, a community that takes responsibility for and ensures effectiveness in all areas of its life.

In my experience the church needs to develop the culture of identifying the gifts of each member, encourage those with leadership gifts to avail themselves for training. It is high time that leaders should emerge from a local community. Those that find themselves chosen for a specific tasks, particularly for leadership, should be given chance to think carefully about their lives, and listen to what others say of them (Taylor 1983:65). They must be encouraged to pray and listen to God, who will guide them to respond to the call.

Leadership is not about privilege or position, it is about responsibility. Every church needs to work together as a team towards a goal or they will not succeed. We need to encourage each other to be obedient to God. “Jesus is the only person who has lived a truly human life in obedience to God” (Taylor 1983:49). It is only through Him that we could become truly human, and be freed from crippling effects of self-centredness. True leaders remain committed unquestionably with a sense of creativity at all times.

It is important to encourage the indigenous leaders to develop a positive attitude towards personal character and competence, they should learn more and more how to follow divine guidance instead of their own principles in their leadership, and encourage the Christian community they lead to become fully indigenous and responsible, this will make their ministry more fruitful.

Beyerhaus and Lefever (1964:57) emphasise that young Christians are to be regarded from the beginning as capable of sharing, according to their capacity, in responsibility for their church.

The indigenous leader is obliged to encourage his own people to develop themselves in all fields of ministry, rather than to expect help from other sources. Such leaders will not allow themselves to be counted helpless because of their inability to carry responsibility which is inappropriate to the environment. The community needs to become vibrant and autonomous in various stages of development, and give their leaders the required support to the glory of God.